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Memoir of the Rev. J. Lawson, late Missionary at Calcutta.

Extracted from the Appendix to his Funeral Sermon by the Rev. W. Yates.

The principal events which constitute the history of a nation are often few: those which form the history of an individual are fewer still. The life of Mr. Lawson may be summarily comprehended in a short space. He was born at Trowbridge in Wiltshire, on the 24th of July 1787, and remained at the same place till the year 1803; when he was removed to London, to gratify the strong propensity he felt to become an artist. Here, after being brought to a knowledge of the truth as it is in Jesus, he was led to consecrate his talents to the service of religion, and to embark for India as a missionary, principally with the view of being useful in the arts. After having accomplished the chief work for which he came to this country, he was called to discharge the duties of a minister and a pastor; to which he devoted himself with a steady perseverance till the year 1825, when he died in the midst of his usefulness. Though in the history of a man pursuing such a track, a great variety cannot be expected, yet there are some particulars in his character, life, and death, which by his friends are judged worthy of remembrance.

Mr. Lawson was early the subject of religious impressions, and from a child was made acquainted with the Holy Scriptures. These impressions were afterwards strengthened by the kind attentions of the master to whose care his education was intrusted. This gentleman (Mr. Westfield) often conversed with him, and prayed with him in the most serious and affectionate manner, which, under the divine blessing, produced an indelible effect on his mind, and for which he afterwards felt more grateful than for all his other favours. Under the care of a person with whom he felt himself at home, he soon began to manifest his prevailing genius. He commenced cutting different figures on pieces of wood, and without any assistance brought them to such perfection, that those who saw them were astonished, and convinced that the hand of nature had formed him for an artist. His father being made acquainted with this, and learning that nothing else would satisfy him, thought it prudent not to cross his inclination, and therefore went to London, to seek out for him a suitable situation; and having succeeded in getting him articled to a wood-engraver, returned home with a message that delighted the heart of his son. All necessary arrangements having been made, in June 1803 he took leave of his friends: at which time his father requested of him two things; the one was, to read his Bible, and the other to attend divine worship on the Sabbath; which he promised to do. He then received the parting benediction, quitted the place of his nativity, and entered the "great

town," where to him all was new and surprising.

After his arrival in London, he applied himself diligently to his work, and made rapid advances in the art. These labours of his occupation engaged his attention all the week, and on the Sabbath days new scenes and new companions invited him to a kind of dissipation, to which before he had been unaccustomed. Allured by these specious baits, he forgot his promise to his father, neglected to read his Bible, and seldom attended any place of worship. In this course he continued for nearly three years, though not without many struggles of conscience, and resolutions to reform. In one of these serious intervals, he was led to read his neglected Bible, and to visit the forsaken chapel; and it pleased God by these means to convince him of his sins, and soon after to deepen these convictions by affliction, and at length to make him experimentally acquainted with the blessings of salvation. He then offered himself as a candidate to the church in Eagle-street, of which Mr. Ivimey, the writer of "The History of the English Baptists," and other works, was pastor; and the following is the substance of the statement, in his own words, which he made of himself to that Society, when, according to the custom of congregational churches, they required of him to give an account of his Christian experience, and his reasons for wishing to make a public profession of religion.

"Being highly favoured by the providence of God, I had the privilege and blessing of a religious education; which so far influenced me, that if my memory fail not, I was the subject of early convictions; but no lasting impression being made on my mind, I continued in a state of alienation from God. In June 1803, all necessary matters being arranged for my coming to London, my father, as I was about to take my leave of him, told me, he had put my Bible into the box, which he wished me, as I valued my eternal interests, to make my principal study; saying at the same time very affectionately, 'I hope now, as you are going beyond the reach of a parent's eye, to a place where you will be surrounded with snares and dangers, you will not fail to attend the ministry of the Gospel every Sunday, and I particularly wish you to make Eagle-street Chapel your constant place of hearing.' My poor aged grandmother likewise gave me this necessary injunction with tears in her eyes. I believe I promised rigidly to observe them; but the event has proved to my sorrow, that I awfully broke my promise.

"On my arrival in London, I was introduced to circles apparently strangers to the power of religion; and Sundays being the only leisure time I had, were usually spent in visiting, idle conversation, and, what I have since thought, dreadful profanation, but not without some convictions; for I remember feeling rather uncomfortable at spending Sabbath after Sabbath without once entering a place of worship. At last I formed a resolution of attending constantly at Surrey Chapel; but after going twice, I was again attracted by gay company, which I thought preferable to religion. Here I must observe, that on retrospection of my past conduct, I cannot but admire the restraining grace of God, whose power alone withheld me from plunging into the depths of sin and wickedness, which I well know was the natural bent of my heart: often did I curse my folly

for resisting opportunities of running into the grossest sins.

"Thus I continued till the latter end of February 1806. About this time, I resolved to read my Bible, which had lain for nearly three years useless. My mind was then seriously impressed with the thought of my being in a lost condition, which led me to private prayer, and to implore God that he would show me the exceeding sinfulness of sin. Again I resolved to go to chapel: accordingly I went, and expected in the course of the sermon to be brought under the most dreadful convictions, but found myself exceedingly disappointed, and was very much afraid I should never be converted. In about a fortnight I was visited with a slight illness, which brought with it terror and uneasiness of mind not to be described. If I attempted to pray, my thoughts were filled with horrid blasphemy against the Almighty, insomuch that I was afraid of being struck dead immediately. Oftentimes did I wish myself any thing but a human creature, and as often was I ready to charge God with injustice in creating me to misery; for at that time I thought if there was an elect people, it was not my own fault if I was eternally lost. Every night brought with it new horrors; I was afraid to close my eyes, for fear of waking in hell; and then did I feel the dreadful unbelief of my heart. I prayed earnestly to be enabled to believe in Christ, but could not: I thought it impossible that the Son of God should ever have died for sinners. In this state I continued for some time, being filled with the most dreadful thoughts of God and religion, which I endeavoured to suppress; till one night as I was thinking of my unhappy condition, I happened to take up my Bible, and opened it at the sixty-first chapter of Isaiah: the following words met my eyes: 'I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.' The effect this had on me I cannot express; I wished myself alone to give vent to my tears and joy; and thought then my proud, hard, and unbelieving heart was effectually humbled and broken. With joy did I meditate on the words; and knew then that the righteousness mentioned certainly meant the imputed righteousness of Christ, for I felt I had none of my own. That night I slept in comfort; and whenever doubts and fears began to arise, the above mentioned text would rush on my mind, and convince me that I had God's promise of salvation.

"With respect to making a public profession of religion, it has been impressed on my mind lately, that I am bound in duty and love, to declare to the world the change which I hope is wrought in me. And after making professions of love and attachment to the Saviour in private, why not follow him in his appointed means of grace and ordinances? for the same that said 'Repent,' said also, 'Be baptized,' and 'Do this in remembrance of me.'"

From this account, which was confirmed by the evidence of those who had witnessed the change which had taken place in him, the church, feeling satisfied that his heart was renewed, and his moral conduct reformed, agreed to receive him as a member; and he was afterwards baptized with several other young men. Among the number was Mr. Hoby,* with

* Now pastor of the church at Weymouth.

whom he formed an intimate acquaintance, and whom he particularly remembered on his death bed. Some of his former companions in sin, at a period not far distant from this, imitated his example.

Soon after his admission into the church, his mind became impressed with the importance of missions; and thinking that he might promote the great work by the knowledge of the art he had acquired, as well as by other means, he ventured to make known his desires, and was recommended to the attention of the Baptist Missionary Society. Upon ascertaining the nature of his talents and acquirements, and the important uses to which they might be applied, the Society engaged his services, and placed him under the care of the Rev. J. Sutcliff, of Olney, with whom he entered on a preparatory course of studies. These were not carried to the extent he wished, through its having been judged desirable for him to make himself master of punch-cutting, in order to improve the different types used in India: this required his return to London, and nearly a year's close application.

Some time previous to his leaving England, he formed an acquaintance with Miss Frances Butterworth, whom he married on the 28th September 1810, and who is now left his widow with eight children. By this union he was raised from his former deep depression to a state of high felicity; and the interval between the two extremes being short, produced in his mind, which was capable of the tenderest sensibilities, such a conflict as cannot easily be described. It was like

> The flush of intermingling passions, when
> The iris beam of hope dawns on the mind.

The time appointed for his embarkation drawing near, he was publicly set apart for his work, together with Dr. Johns, at Carter Lane Chapel, London. On this occasion he gave an account of his design, and motives for wishing to engage in missionary work, which to his venerable tutor and all present gave great satisfaction. He stated the deplorable state of the Heathen, as the consideration which first induced him to think of going amongst them. Respecting his DESIGN, he observed—*generally*, that it was one worthy of greater powers than he possessed; —*negatively*, that it was not to oppose by force sentiments conceived by superstition and cherished by bigotry; not to sow the seeds of disaffection to the higher powers, nor by the exhibition of warped doctrines to inflate the minds of the ignorant with ideas inimical to the rights of civil government; — but that it was *positively*, "to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord," &c. Concerning his MOTIVES for entering on this work he remarked, that they were, — The command of Christ, — the example of Christ and his apostles, — a strong desire for the work, opposed to enthusiasm on the one hand, and to indifference on the other, — a door opened by divine Providence for the accomplishment of this desire; — and the approbation and encouragement of those worthy men whose judgments he revered, and whose characters he loved. Influenced by such motives, he finally declared, that he was willing to make every sacrifice, and to endure every hardship which the work required; and that he should esteem it all joy to be counted worthy either to labour or suffer for the name of Christ.

The address delivered to him by

his tutor, Mr. Sutcliff, was from 2 Tim. ii. 1. "Thou, therefore, my son, be strong in the grace that is in Christ Jesus." From this passage, after having pointed out the fulness of the grace in Christ Jesus, — he showed, 1st, The need of that grace in a missionary life; 2dly, The sufficiency of it for every emergency; and, 3dly, The blessed effects of it in preparing for usefulness, and ensuring success. The discourse was concluded with an exhortation to go forth after the example of Christ, in the spirit of Christ, with dependence on the divine aid, with faith in the promises of God, and with entire devotedness to his service.

On the 23d of December, after a very boisterous passage across the Atlantic, Mr. Lawson with his companions arrived in America, where they were kindly received by Christian friends of various denominations. Having spent about two months in the enjoyment of such society, they again set sail for India; but the vessel meeting with a violent gale, was dismasted, and obliged to put back; which, together with some political misunderstanding between America and England at the time, laid them under the necessity of remaining about a year longer. While in the United States, Mr. Lawson was very acceptable as a preacher, and often had thoughts, if necessitated to leave India, of returning to labour on that continent. During the last three years of his life, he acted as the Agent to the American Baptist Board of Foreign Missions.

On the 18th of February 1812, Mr. Lawson took leave of his friends at Philadelphia, and went on board the ship Harmony, in company with Mr. and Mrs. Nott, Mr. Hall, Mr. Rice, Mr. and Mrs. May, Dr. and Mrs. Johns, Miss Chaffin, and Miss Green: several of whom are now united with him in a world of perfect harmony and joy. They all arrived in safety at Calcutta on the 10th of August 1812. In rather more than a month after his arrival, Mr. Lawson had a most affecting interview with his elder brother, whom he little expected to find in this part of the world, and whom he and his friends in England had supposed to be dead.

Mr. Lawson was now settled at Serampore, where the versatility of his talents rendered him of essential service to the printing-office and school in that place. In connection with his other engagements, he commenced the study of the Bengalee language, and made such progress in it as to be able to read and write it correctly, though he never employed it as a means of communicating religious instruction. He afterwards wrote one or two tracts in the language: but not considering it as his appropriate department, he gave it only a partial attention. The great work which he accomplished, and for which he is certainly entitled to the thanks of the religious public, was the reduction of the types used in the Eastern languages, particularly the Bengalee and Chinese. The natives believed this an impracticable task; but he not only accomplished this, but taught them how to carry it on, in these, and other characters, without his aid; so that now the effect of his labour will be felt perhaps longer than his name will be known. It is evident that the advantages of this reduction of types, both as it regards the scriptures, school books, and religious tracts, will be every year more extensive, as through the general diffusion of knowledge more persons are made familiar with the printed character, and become desirous of extensive inform-

ation. While occupied in this manner, an order was issued for all persons not licensed to remain in this country, to return home, and among others, Mr. Lawson was included; but, upon a representation being made to the Government of his great usefulness in the reduction of the types, he was permitted to stay, while his friend Dr. Johns was obliged to return.

Having taught the natives how to reduce the size of the types, and finding that his importance diminished, as their usefulness increased, he began to mourn over his unhappy situation; and while filled with anxiety on this account, an accident occurred to his eldest daughter, which rendered it necessary for him to remove from Serampore to Calcutta for medical advice; and after he came to this city, other events transpired, which opened to him a new sphere of action.

He was now invited to become the pastor of a church; and in the commencement of the year 1816, he, together with the Rev. E. Carey, was ordained co-pastor of the first formed Baptist Church at Calcutta, where for about three years he continued to labour, with considerable acceptance and success. Circumstances having led to the formation of a second Baptist Church, which met for worship at a distance from the former place, and Mr. Carey and Mr. Lawson having withdrawn from the first church, Mr. Lawson was unanimously chosen the pastor of this infant interest, and within about twelve months, a neat building was erected in the neighbourhood of the Circular Road: the whole, or nearly the whole of the funds for which were raised by the contributions of the inhabitants of Calcutta. This was the last scene of Mr. Lawson's labours; and it formed, as he said upon his death-bed, "the happiest part of his life."

In addition to the duties of his pastoral office, he used at one time to preach very frequently in the Fort; and many soldiers who there heard him, were reclaimed from a life of profligacy to a life of piety by his instrumentality. It was a source of grief to him in the latter part of his life, that he was debarred all access to this sphere of usefulness. By the soldiers to whom he proved useful, and who are now scattered in various parts of India, the news of his death will be felt like that of a beloved father.

It is almost unnecessary to state, that in connection with his ministerial engagements, he spent a considerable portion of his time in the work of education. About fifty young ladies constantly received from him instruction in writing, grammar, composition, and geography, and many in drawing. He devoted also a portion of his time to scientific pursuits. He was well skilled in music, and composed a number of excellent tunes, some of which are commonly sung in England, America, and India. He had a very good acquaintance with natural history, and compiled several numbers of the History of Beasts for the Calcutta School-Book Society. His knowledge of conchology, mineralogy, and botany was considerable. In the last class of botany, which treats of cryptogamous plants, he carried his researches to a great extent: perhaps no one in India exceeded him in this department. His drawings of these plants would be a valuable acquisition to any one engaged in the same study.

In the discharge of his various duties, and in the pursuit of general knowledge, he did not lose sight of a favourite recreation, viz. the cultivation of the muses. India,

in all its luxuriant and maddening wilderness, furnished an inexhaustible source of matter for his lay: — the sight of idols and temples, of priests, and cruel and obscene practices, filled him with pity: he made them the themes of poetry, and thus thought more extensively to bring the subject under the eye of his countrymen. Between the years 1820 and 1825, he published four works, Orient Harping, Female Influence, the Lost Spirit, and Roland, with some small pieces; besides which, he has left behind him a manuscript volume of miscellaneous poems, which, with his Maniac, are now in the press. The parts in which he most excelled were the descriptive, the pathetic, and the ludicrous. He was occasionally led, under the inspirations of poetry, to turn this delightful recreation into a principal employment; and though he knew not how to avoid it at the time, he afterwards felt sorry for such aberrations, and in his last affliction confessed it as one of the errors for which he hoped to be forgiven. Such is the frailty of human nature, even in the best of men, that their very virtues have their excrescences. The last scene of Mr. Lawson's life was truly delightful. We refer our readers to the account of it which has appeared in the Missionary Herald for September and October, pp. 442, 443. 493, 494. of our work.

As a mark of gratitude for his past labours, and an expression of sincere regard for his character, the Church are erecting a Tablet to his memory, to be placed in the chapel, on the right hand side of the pulpit, and to contain the following inscription: — "In memory of the Rev. John Lawson, the first pastor of the church meeting in this place, who died Oct. 22, 1825, aged 38 years, this Tablet is erected by his bereaved flock, as a memorial of his worth, and a testimony of their affection for his faithful services in the Gospel of Christ. "Blessed are the dead that die in the Lord." Rev. xiv. 13.

"Jesus wept."

The simplicity of style by which the historical and biographical parts of the Sacred Writings are characterized, has often been admired, but never successfully imitated. Many, even of those who have denied the inspiration of the Scriptures, have yet allowed them to be superior, in point of composition, to all human productions. That passage in Gen. i. "And God said, let there be light: and there was light," has been quoted, even by a heathen critic, as an instance of majestic simplicity, and of unrivalled sublimity. We think that the words which we have placed at the head of this paper may, with equal propriety, be referred to as an instance of pathetic description, which cannot be paralleled in profane, or even in sacred history: "Jesus wept." Here is no attempt to work up the feelings of the reader by a description of the little circumstantials which accompanied the act; neither is there, that we can perceive, any necessity, in order to complete the narrative, that an account of it should be introduced: but it appears to have struck the mind of the narrator while he was writing the history of the life of his beloved Lord; and, with inimitable pathos, he records, without any of the embellishments which too often disfigure rather than adorn the narratives of those who are not under the inspiration of the Spirit of God, "Jesus wept." There is a similar instance in the history of Joseph,

upon which we have often dwelt with interest, but which is inferior, as we think, to the one under consideration. We refer to that particular crisis in his life, when, having kept his brethren for a considerable time in ignorance of his real character, he at length can no longer "refrain himself" from making the interesting discovery; and the historian records that, having commanded every man, his brethren excepted, to depart from his presence, "he wept aloud; and the Egyptians, and the house of Pharaoh heard." Perhaps, taking a rapid survey of "all the way in which the Lord his God had led him," and thinking, too, of the mingled feelings which the discovery he was about to make would produce in the minds of his brethren, he "could not refrain himself," but gave vent to his feelings by weeping "aloud." In the instance of Joseph, however, there is every thing, in the preceding details, to prepare us for reading of the excitement of so strong an emotion; while, in that of Jesus we see one, whom we should not have expected to have been overcome on such an occasion by a weakness, innocent though it be, of human nature; and its very unexpectedness imparts to it an additional interest. But, while we thus admire these excellencies of composition, and those fine touches of feeling with which the Sacred Volume abounds, let us not forget, that this book was given to us, not to be admired merely, but that we might "mark, learn, and inwardly digest" its contents, and gather, from every circumstance which is recorded, especially in the life of our Lord, the most important instruction. In order, then, that this end may be answered, let us fix our attention on our weeping Saviour; let us ascertain, by a reference to the connection in which these words stand, what were the feelings which occasioned this outward expression of sorrow; and let us endeavour to learn some profitable lesson from the example now before us.

"Jesus wept." His tears were the tears of *sympathy*. Sympathy is one of the most amiable feelings which glows in the bosom of man. It leads us, not only to "rejoice with those that rejoice," but to "weep with those that weep;" not only to smile when the sunshine of prosperity is shed upon those whom we love, but to be sorrowful when the cloud of adversity pours forth its contents upon their defenceless heads. The sympathy of those with whom we are connected in earthly ties is valuable; but *Christian* sympathy, that sympathy which is felt and manifested by one heir of blessedness towards another, can only be duly appreciated by those who enjoy it; and its worth, to him who knows how to estimate it, is "of great price." But the sympathy which Jesus on this occasion displayed, was not that of one member with another, but of the head for the pain which was endured by some of the members of his body. His weeping was an expression of his affection for Lazarus, and of his sorrow for his sisters. He knew that Lazarus had departed into the world of spirits; he knew what was meant by "the valley of the shadow of death," and that through it Lazarus had passed;" Lazarus, "whom he loved," had been sick, had endured the agony of death, and was then laid in the cold, the cheerless tomb, and "Jesus wept." He knew, also, that Lazarus had not suffered alone; that his beloved sisters had participated in his sufferings, and had almost died with him; that they were then mourn-

ing, and that none of those Jews who came to mourn with them could afford them any consolation, and he "wept." Yes! though he also knew that those who then mourned would soon be comforted, yet he wept when he thought of the sorrow by which, till he had performed his intended miracle, they would still be overwhelmed. He wept not for himself, because he knew that he "whom he loved" would soon return to enjoy his society; but he wept when he thought of the painful scene through which Lazarus had passed, and of the affliction by which the spirits of his affectionate sisters were then weighed down. And does not Jesus sympathize with *all* the members of the body of which he is the head? O yes! "In all their afflictions he is afflicted." He was once "a man of sorrows, and acquainted with grief;" and now, though he is raised high above all sorrows, and is no more, in his own person, acquainted with grief, yet he feels for all the sufferings which are endured by his people; and, though he prevents not the rod of affliction from falling on them, he supports them, so that they "faint not when they are rebuked." Did Jesus weep at the death of Lazarus? He now no less sympathizes with his beloved people; and, though he weeps not, his compassion is extended towards them.

"Jesus wept." His tears were tears of *grief*. We are told that the Jews, when they witnessed his weeping, said, "Behold how he loved him?" We are further informed, that "some of them said, could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" Those who gave utterance to this enquiry were, evidently, under the influence of "evil hearts of unbelief;" and Jesus knew, that many who were about to witness the stupendous miracle he intended to perform would only thereby be hardened in their infidelity, and, resisting such plain evidence of his Messiahship, would "treasure up to themselves wrath against the day of wrath." This excited the greatest grief, and he *wept*. And well might he weep. For if "there is joy in heaven over one sinner that repenteth," truly the compassionate Saviour might well sorrow when he looked forward to the doom which awaited these unbelieving Jews, some of whom surrounded him at the grave of Lazarus. Grief was his constant companion; but, on occasions like the present, he seems to have permitted it to burst forth with unusual vehemence. We find him, in one scene of his life, reproving, with undaunted courage, the Scribes and Pharisees, setting before them their true character, and foretelling their doom, and that of the city which they inhabited. Yet, at the end of his indignant rebuke, he remembers the kindness which he once entertained for that devoted city, and he exclaims, in the most impassioned language, — "O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" And such were his feelings while approaching to the grave of Lazarus. Ah! who can tell the agonies of his spirit at that moment; when, although he was about to administer comfort to Mary and Martha, he yet wept; when he thought of the infidelity of some who beheld his mighty works, — infidelity, which, as he himself said, would not have been manifested by the inhabitants of Sodom

and Gomorrah, though abandoned to the most revolting crimes — nor by those of Tyre and Sidon, though swallowed up with the cares of this life, and exalted in the pride of their hearts, to the very heavens.

And did Jesus sympathize with Mary and Martha in their sorrows, and shall we not imitate his lovely example, and "weep with those that weep, and rejoice with those that rejoice?" Surely his example is worthy of our study, and of our closest imitation. He had the means, and the intention of wiping the tears from their eyes; and yet he wept when he thought of their sorrows. And shall we, who have not the means of imparting relief, as he had, refuse to mingle our tears with those that are in affliction, and, as far as we have it in our power, administer the needed relief? Far be such unworthy conduct from those who profess to have imbibed the spirit, and to practise the precepts of Christianity — to regulate their conduct, not by the maxims of the world, but by those of Christ.

"Jesus wept." His feelings of friendship made him weep for the afflictions of Mary and Martha. But oh! what did his love for his "whole body the church," lead him to perform! He not only wept, but he "sweat, as it were, great drops of blood, falling to the ground" — he suffered himself to be led from the garden of mental and spiritual agony to the judgment-seat of grossest insult, from the judgment-seat of insult to the cross of deepest ignominy, whence he was taken, and "made his grave with the wicked, and with the rich in his death." All this was endured, not for his friends, "but," to use the emphatic language of an inspired apostle, "God commendeth his love toward us, while we were yet sinners Christ died for us."

"Oh! for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak."

"Jesus wept." And did he weep tears of grief for those unbelieving Jews who surrounded him at the grave of Lazarus? And shall not we imitate his blessed example in this respect? Shall we not feel, deeply feel for those who are "bone of our bone, and flesh of our flesh," who are yet in their sins? Shall we not feel for our countrymen, when we remember how few, comparatively, "serve the Lord with full purpose of heart?" Shall we not extend our view to the whole world? and, beholding the majority of the human race involved in heathen darkness, in Mahometan delusion, or in Papal superstition, lament, deeply lament their state, and pour forth to our God "strong cries and tears" on behalf of our relatives, of our native land, and of the whole world? And shall we stop at this? Rather, shall we not summon up all our energies, all our means, and all our influence, and go forth, and stir up others to go forth, "to the help of the Lord, to the help of the Lord against the mighty?" Jesus Christ came to earth, and suffered, and bled, and died for us; he is now in heaven, and there intercedes for us; and shall we refuse to fulfil his blessed commands, and to make every effort for carrying on his cause in the earth? Rather, let us arise; and, in his strength, resolve to labour, and to labour with "all our heart, and soul, and mind, and strength," knowing that our work "shall not be in vain in the Lord;" and that, when all our sorrowings, for ourselves and others, when all our prayers and efforts for the king-

dom of Christ are at an end, there is "reserved in heaven for us, an inheritance incorruptible, and undefiled, and that fadeth not away."

And now, let us for a moment contemplate Jesus at the grave of Lazarus, and connect the circumstance of his weeping with that of his re-animating the dead body of his departed friend and disciple. He wept as a man. They were the kindly feelings of humanity which caused him to give vent to his feelings by weeping. He wept also as one who knew the miseries to which his unbelieving countrymen exposed themselves, by rejecting the evidence of his Messiahship afforded by his miraculous works. As God and man, united in one mysterious person, he addressed his Father in strains of holy thankfulness; and this, not on his own account, but "because of the people which stood by." But as a God — as Lord of both worlds, "he cried with a loud voice, Lazarus, come forth!" What a scene have we here! Within the space of, perhaps, one short hour, we see Jesus weeping the tears of affection and grief, mediating with his heavenly Father, and, exercising his authority over heaven and earth, calling back the spirit which had left its "tenement of clay," re-uniting them in the body of Lazarus, and causing him to bear testimony to the operation of that mighty power which "worketh all and in all."

Such are the instructions which we may gather from the weeping of Jesus while approaching the grave of Lazarus. May we, like Jesus, be employed in administering comfort to those who mourn in Zion! And may we, at last, be received into the presence of our Lord; where sorrows invade not, where sympathy and relief are no more needed, and

"Where not a wave of trouble rolls
Across the peaceful breast."

Remarks on "An Orthodox Hint."

To the Editor of the Baptist Magazine.

Mr. Editor,

You will oblige me by inserting a few observations on a paper which appeared in your last number, entitled "An Orthodox Hint," and signed "Iota."

Iota is much concerned that several ministers and other persons of his acquaintance are accustomed to conclude their public prayers by saying, "We ask all in the name of Jesus Christ," without an ascription of praise to "all the persons of the glorious Trinity." He terms their method "the Socinian method," says that it tends "to lower the tone of feeling in our worshipping assemblies on this fundamental doctrine," and intimates his fear that the persons in question either doubt the truth of the doctrine or are ashamed to avow it.

Now, Mr. Editor, I acknowledge myself to be one of those whose practice Iota condemns. I beg permission, therefore, to assign my reasons for this practice, and to point out the unfairness and injurious tendency of Iota's remarks.

1. I really think that I am as orthodox (*scripturally* so, I mean) as Iota himself. I believe in the Scripture doctrine of the Trinity. Not that I am an Athanasian, or could subscribe the creed which bears his name: common sense and Christian charity forbid it! But I believe there is a revealed distinction in Deity: that God is made known to us as Father, Son, and Holy Spirit; that distinct operations and acts are ascribed to each person, especially in reference to the way of salvation; and that Christians owe reverential regards, corresponding to the obligations derived from the enjoyment of "the grace of the Lord Jesus

Christ, the love of God, and the fellowship of the Holy Ghost." Such is my belief; and it is expressed in my devotions, both public and private; inasmuch as, according to the directions of Scripture, I pray to the Father, through the Son, and by and for the influences of the Holy Spirit. But I do not see, Sir, that my belief would be better expressed by the adoption of any particular form of words. It is surely preferable that the truth believed should be interwoven into the very substance of our prayers, than that it should be formally stated at their close. Your readers need not be told, that the constant use of any form, however unexceptionable, soon degenerates into formality.

2. I venture to affirm that Iota cannot adduce from Scripture either *command* or *example* in support of the practice he recommends. He will remember that the ascription at the close of the *Lord's prayer* contains no reference to the doctrine in question. And if he examine the ascriptions of praise penned by the Apostles, in their letters to the Saints, he will find that not one of them favours his theory. They are all distinct ascriptions, either to the Father or to the Son,—but in no case to the three persons of the Trinity conjointly. In proof of this let Iota refer to Rom. xi. 36. xvi. 25—27; Gal. i. 5; Ephes. iii. 20, 21; 1 Tim. i. 17. vi. 16; 2 Tim. iv. 18; Heb. xiii. 21; 1 Peter iv. 11. v. 11; 2 Peter iii. 18; Jude 24, 25; and also Rev. i. 5, 6. v. 9—13. vii. 9—12. I cannot help thinking it very extraordinary, if Iota's views be correct, that the New Testament furnishes him no support. Surely, had the Apostles thought as he does, they would have given us either precept or precedent for our guidance. But it appears evident, that in their devotional effusions they always bore in mind the doctrine they taught relative to the distinct offices of the Divine Three in human redemption. They represented all spiritual blessings as coming *from* the Father, *through* the Son, *by* the Holy Spirit; and their practice accorded with these sentiments. I think, too, that the entire want of uniformity in the modes of expression employed by the sacred penmen in those parts of their writings, may fairly lead to the inference that it is more agreeable to the mind of God, and the genius of the Gospel dispensation, that our devotional exercises should be *imbued* with evangelical sentiment, than that they should be made the vehicle of supposed orthodoxy, the test of soundness in the faith. It is besides worth considering, that it is much easier for a concealed hypocrite to maintain the reputation of being orthodox by the punctual use of Iota's formula, than by any attempt at that habitually devout recognition of the Scripture doctrine of the Trinity, which will result from sincere and practical belief, and is agreeable to the apostolic statement—"Through whom we have access, by one Spirit, unto the Father."

3. This being the case, I must be permitted to say, that it is exceedingly unfair to charge those with seeming indifference to the truth, whose practice, to say the least, is more apostolic than that which Iota pleads for. Can he suppose that the regular use of any form will act as a preservative from error? Let him examine the state of the Established Church of this country. How often, every Lord's day, do *Arian* and *Socinian* clergymen repeat the words, "Glory be to the Father, and to

the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end; Amen.

4. It is much to be feared that Iota's observations will tend to throw suspicion on the orthodoxy of many good men, who ought by no means to be suspected. Anxious, if possible, to prevent this, I have endeavoured to show that the practice of which Iota complains is the most scriptural. I doubt not, that those ministers who adopt it, are influenced by a desire to keep as close as possible to the written word of God: and surely their soundness in the faith ought not to be questioned, merely because they have not thought fit to adhere to the technicalities of scholastic divinity.

I beg permission to add, that I quarrel not with Iota for choosing to employ the language which he deems so important. He is at full liberty to do so: but let him grant *me* the right of differing from him, nor charge me with heresy if I hesitate to adopt what I consider a *merely human form*, and prefer the simplicity of scripture phraseology. I do not affirm that he is in error: I do not impute to him unworthy motives — for I verily believe that he has written in the uprightness of his heart: nor do I object to the occasional use of the ascription he so warmly recommends. But I protest against all dictation in religion — whether direct or indirect — whether relating to a creed or to a prayer. In these things, let us not, "judge," let us not "set at nought our brethren," Rom. xiv. 10. I am, Sir, yours, &c.

PHILALETHES.

Oct. 3, 1826.

ORIGINAL LETTERS.

1. *From the late Rev. Mr. Romaine to a Lady in Yorkshire.*

April 17, 1764.

DEAR MADAM,

I HAVE you in remembrance before the throne of Grace, thanking God for his unspeakable mercy to you, praying you may increase still, and abound in the knowledge of those things which are freely given to you of God, among which Christ is the chief, for with him the Father gives his children all things; and they know it, to their comfort, when by faith they are enabled to receive him for their perfect Saviour, and to live upon his fulness for every grace and blessing. Taught by his word, and guided by his Spirit, they have but one object to look unto, even Jesus, and by faith they first evidence their union to him, and afterwards improve it by constant communion with him. What little (by the good hand of my God upon me) I have learnt of this blessed subject, I have laid before the public. My single design in living, in preaching, in writing, is to exalt and glorify our Divine Saviour; and in this I would have none above me. I desire to give him the pre-eminence in all things, for not one on earth is more indebted to him than I am. When I think of what I owe him, the immense debt makes him exceedingly dear and precious. I would not have it a farthing less, because then I should want a motive to exalt his blood and righteousness: I would not be without a want, which I now have, because it is his very crown and glory to supply, and that well too, all the needs of his people. Just as I am, ignorant, sinful, helpless, he is most exactly suited to my case, and therefore my heart most sweetly

enjoys, and rejoices in his finished salvation. I have much forgiven and therefore love him much.

Dear Friend, I have often found you happy in your own soul by building all upon Jesus, that sure foundation. Hold fast there, and leave all nice distinctions and curious points to others. The true solid matter is plain enough: in Jesus there is free, full, and eternal salvation, and it is all yours by believing. Look unto him and you shall be saved — this is the truth, which if the Lord please, he can make my little book the means of establishing you in. I most heartily wish it, and beg of Jesus to bless you as much in reading, as he did me in writing it; may the wisdom of Jesus guide, and the arm of Jesus strengthen you in every good work, and be with you in every one of his gracious offices, and make you quite happy in himself. I am, truly, for his sake, your friend,

W. ROMAINE.

[This letter was written at the time of Mr. Romaine's publishing the "Life of Faith," and this is the book to which he alludes.]

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2. *From the late Rev. John Newton to Mr. Richard Garrett, No. 4, Great Tower Street, London.*

Olney, April 29, 1771.

SIR,

I AM very sorry that any person has been misled by the manner in which the Ecclesiastical History was advertised and published, to purchase a single volume, with an expectation of finding a complete work. Indeed, Sir, the fault was not mine. In the manuscript which I sent to London, I took care to insert "Vol. I." in the title page, and I was very much surprised and grieved to find, when the book appeared, that the publishers had suppressed the words "Vol. I." I am afraid you are not the only person that has been disappointed. I can only say for myself, that I would have sooner burnt the book, than to have consented to its coming abroad in that manner, if I could have known it in time.

It gives me pleasure, however, to find that upon the whole you have not regretted the purchase. I shall be thankful, if the few that sell (for I understand they are not much in demand) may be acceptable, and in any degree useful to those who read them.

In answer to your enquiry, I can only inform you, that I began a second volume while the first was in the press. But I have met with so many interruptions (as indeed I expected would be the case), that I have made very little progress. It has lain by me untouched more than a twelvemonth. I am desirous, and hoping to resume it very soon, and so I have been for months past, but almost every day brings some new call of duty, which must be attended to first. Yet notwithstanding my purpose has been so often postponed, I still hope to have it in hand again in a few weeks, and then if I could once set heartily about it, I should be able to get forward apace. Help me, Sir, with your prayers, that if it is the Lord's pleasure I should go on, he may favour me with the ability and resolution, which are necessary for such a work, especially in my situation, in which I have so many things to attend to every day.

I return you thanks for your kind wishes, which I hope the Lord will suitably and abundantly accomplish to yourself. That his presence and blessing may be with

you here, and that we may meet at last in his kingdom, is the sincere prayer of Sir, your obedient servant,

JOHN NEWTON.

ON FREETHINKERS.

A *Freethinker* is one who supposes that he has a right, or is at liberty, to think as he pleases; and, if he be a *bonâ fide*, consistent *Freethinker*, he must think freely upon all subjects, whether *natural, moral, commercial, civil, religious*, or any others.

The *Freethinker* is subject to no controul, from evidence or testimony, human or divine. No matter what God hath reported, no matter what man has testified; the *Freethinker* is at liberty to think *for himself;* and some *Freethinkers* would fain persuade themselves that there is no God. "The fool hath said in his heart," I wish there was no God; then, indeed, I could think as I please, say what I please, and act as I please." But the heart of the *Freethinker* misgives him; here, at least, he is not quite free.

However apparently absurd may be the thoughts of the *Freethinker*, no objections can be successfully stated to any thing he may entertain in his mind, because, *objection* or *objections*, can make no part of his vocabulary.

We have already remarked that the *Freethinker* is free to think upon all subjects; and should any other *Freethinker* happen to assert that *two* and *two* make *four*, our *Freethinker* may, if he pleases, think that they make *seven;* and, of course, may count them for *seven* when he pays his creditors: or, should it answer his purpose, he is at liberty to think that *two* and *two* make *three*.

The *art* of *freethinking* was invented by the Devil; and he has taught all his children to *think freely*, contrary to evidence, to testimony, and to common sense. Should it be attempted to be proved that God is the Creator of all things, the *Freethinker* may deny this, and may, if he pleases, without any controul, think and assert that he made God, like the *Romish Freethinkers*.

It is but doing justice, though, to the *Romish community*, to acknowledge that they are not too much addicted to *freethinking*, upon the most important of all subjects; their laity are *very piously* interdicted, by the clergy, from venturing to make use of their understandings, or even of their senses, in matters of eternal concern.

Should their very spiritual instructors inform them that a *wafer*, and a *cup of wine*, being formally consecrated, are no longer what they were, but immediately change their substance, and are transubstantiated into the real body and blood of Jesus Christ; it is at their everlasting peril *freely to think* the contrary.

Some *Freethinkers*, by a tortuous mode, however, of thinking, have thought themselves Christians, and have called themselves *Freethinking Christians:* but there are many other *Freethinkers* who think them no Christians at all.

As to *futurity*, the Freethinker may *freely* think it all a fiction; and, should he ever arrive at a future state, he will then be *free* to think the same, *if he can*.

But, let the *Freethinker* allow others to think as they please, as well as himself; and should they freely think that he is *a fool*, do not let him find fault, or complain; they only think *freely* about him, as he does about other things; they may be mistaken, and, no doubt, he freely thinks they are.

After all, "as a man thinketh in his heart, so is he." This is an aphorism, both of Scripture and of common experience. So that, if a man *thinks freely*, he will, of course, *speak freely;* for, "out of the abundance of the heart the mouth speaketh." And if he both *thinks freely*, and *speaks freely*, to complete the climax, he will *act freely*, and thus evince himself a legitimate "son of Belial," without yoke, either in thought, word, or deed.

If a man does not think at all, which is almost the case of many who call themselves *Freethinkers;* but, if a man does not think at all, why, then he has but the outward figure of a man, and might as well be formed of a block of marble as of flesh and bones; and then others might freely think him *a blockhead.*

But there are amongst the *Freethinkers*, who do think, and think deeply too; the father of these licentious thinkers is a very deep-thinking person; and he is indefatigable in his endeavours that all his progeny should resemble himself; and they have such an attachment to the features of their infernal parent, that it is their study, by night and by day, to cast themselves into his mould, and to be assimilated to his likeness.

Some Freethinkers have asserted that this world is eternal, and never had a beginning: they *freely thought* so: others have *as freely thought* that it came into its present form *by chance;* and that a concourse of pre-existing atoms, somehow or other, jumbled themselves together, and became a globe, or nearly so; just as a variety of alphabets, having been tossed together in an immense sack, and thrown out *pell mell*, arranged themselves so dexterously as to become a *book*, ready bound and gilt, for the entertainment and instruction of *Freethinkers.*

Every Freethinker is a *dogmatist*, and, allowing him his principles, he has a right to assert, if he pleases, that the world we inhabit, is nothing more nor less than an enormous *balloon*, inflated with sulphureous gas, and furnished with a variety of cars, for the accommodation of its airy voyagers, to enable them to build castles and to form projects, just to exist until the balloon is emptied of its ballast; when it shall descend to —— alas! where? Can the *Freethinker* inform us of its ultimate destiny?

Upper Dorset Street. T. P.

Illustration of 2 Pet. iii. 8.

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

This is an allusion to Psalm xc. 4. but neither the apostle nor the psalmist meant, that God does not perceive any difference between the unequal duration of a day, and of a thousand years: but that these differences do not affect either his designs, or actions, or felicity, as they do those of finite creatures. So that what he brings to pass on the day he declares his purpose, is not more certain than what he will bring to pass a thousand years after his declaration. In like manner, what is to be brought to pass a long time after his declaration, is not less certain, than if it had been done when declared.

Folkestone. J. B.

POETRY.

[*From the "Amulet, or Christian and Literary Remembrancer for* 1827."]

The Hour of Prayer. By Mrs. Hemans.

Child, amidst the flowers at play,
While the red light fades away;
Mother, with thine earnest eye,
Ever following silently;
Father, by the breeze of eve
Called thy harvest-work to leave;—
Pray!—Ere yet the dark hours be,
Lift the heart and bend the knee!

Traveller, in the stranger's land,
Far from thine own household band;
Mourner, haunted by the tone
Of a voice from this world gone;
Captive, in whose narrow cell
Sunshine hath not leave to dwell;
Sailor, on the dark'ning sea;
Lift the heart and bend the knee!

Warrior, that from battle won,
Breathest now at set of sun;
Woman, o'er the lowly slain,
Weeping on his burial plain;
Ye that triumph, ye that sigh,
Kindred by one holy tie!
Heaven's first star alike ye see—
Lift the heart and bend the knee!

A Colloquy with Myself. By Bernard Barton.

As I walked by myself, I talked to myself,
And myself replied to me;
And the questions myself then put to myself,
With their answers, I give to thee.

Put them home to thyself, and if unto thyself
Their responses the same should be:
O look well to thyself, and beware of thyself,
Or so much the worse for thee.

What are riches? Hoarded treasures
May, indeed, thy coffers fill;
Yet, like earth's most fleeting pleasures,
Leave thee poor and heartless still.

What are Pleasures? When afforded
But by gauds which pass away,
Read their fate in lives recorded
On the sea-sands yesterday.

What is Fashion? Ask of Folly,
She her worth can best express:
What is moping melancholy?
Go and learn of Idleness.

What is Truth? Too stern a preacher
For the prosperous and the gay;
But a safe and wholesome teacher
In adversity's dark day.

What is Friendship? If well founded,
Like some beacon's heavenward glow;
If on false pretensions grounded,
Like the treach'rous sands below.

What is Love? If earthly only,
Like a meteor of the night;
Shining but to leave more lonely,
Hearts that hailed its transient light.

But, when calm, refined, and tender,
Purified from passion's stain,
Like the moon, in gentle splendour,
Ruling o'er the peaceful main.

What are Hopes—but gleams of brightness,
Glancing darkest clouds between?
Or foam-crested waves, whose whiteness
Gladdens ocean's darksome green?

What are Fears? Grim phantoms throwing
Shadows o'er the pilgrim's way;
Every moment darker growing
If we yield unto their sway.

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What is Mirth? A flash of lightning,
Followed but by deeper gloom:
Patience? More than sunshine bright'ning
Sorrow's path, and labour's doom.

What is Time? A river flowing
To Eternity's vast sea,
Forward, whither all are going,
On its bosom bearing thee.

What is Life? A bubble floating
On that silent, rapid stream;
Few, too few its progress noting,
Till it bursts, and ends the dream.

What is Death, asunder rending
Every tie we love so well?
But the gate to life un-ending,
Joy in heaven! or woe in hell!

Can these truths, by repetition
Lose their magnitude or weight?
Estimate thy own condition,
Ere thou pass that fearful gate.

Hast thou heard them oft repeated?
Much may still be left to do:
Be not by *profession* cheated;
LIVE—*as if thou knew'st them true!*

REVIEW.

The History of the Church of Christ, particularly in its Lutheran branch, from the Diet of Augsburg, A.D. 1530, to the death of Luther, A.D. 1546; intended as a continuation of the Church History brought down to the commencement of that period by Dr. Milner. By John Scott, M. A. 8vo. pp. 590. Seeley. Price 12s.

THE duty of the Ecclesiastical Historian is so difficult and important, and the qualifications for its proper discharge so rarely unite in the same individual, that if we possess few approved Ecclesiastical Histories, it is rather a subject of regret than of surprise. Whoever assigns to himself the arduous undertaking of recording the events of the Christian Church, especially if he presume to comment on those events, is expected to bring to his task a more than ordinary measure of fidelity, discrimination, impartiality, and patient investigation; and if he be conscious, or can be convicted of palpable deficiency in either of these cardinal qualifications, he should unhesitatingly resign the employment to other hands. Of whatever communion the historian may be, we deprecate the too frequent use of the ominous phrase "our Church:" for whatever may be his conviction as to the pre-eminence of the sect to which he is attached, it is a narration of facts, concerning the *entire* church, rather than an apology for one of its *divisions*, that we are entitled to expect. We are aware that the technicalities of daily, and especially of official association, are so interwoven with our common *parlance*, that the exercise of constant vigilance is required to prevent their insertion where they are liable to be misunderstood; yet, if it be considered how much may depend, as to the extensive usefulness of the work, on their scrupulous avoidance, no other argument will be necessary to secure their careful exclusion.

But we now beg permission to assure Mr. Scott, that the valuable portion of his projected labours submitted to our examination, appears to us to be remarkably exempt from this defect; and that it is rather with a prospective reference to the important series of occurrences which it is his intention to relate, than from any unfavourable impression arising from the perusal of the present volume, that we have ventured to offer these cautionary remarks.

"The Church History," says the respected author, "composed by the two distinguished brothers, JOSEPH and ISAAC MILNER, appears to be daily advancing in general estimation; while by those who cordially concur with its authors in the principles which pervade it, it is regarded as one of the most important theological works of the age. This History, the last volume of which was published in the year 1809, terminates with the early part of the sixteenth century." Seventeen years having now elapsed, during which period no continuation has appeared, Mr. Scott has undertaken this honourable and laborious service. The work before us comprehends the events of the last sixteen years of the life of Martin Luther: it is divided into nine chapters, and concludes with an interesting Appendix, Index, and Chronological Table. The principal characters who appeared during this period as the advocates or the opponents of the Protestant cause, are briefly, but ably delineated: and their chief transactions connected with the History of the Church, perspicuously, and often impressively narrated. The authorities consulted by the Historian are principally the following:—Seckendorf, Sleidan, Fra Paolo Sarpi, or Father Paul, Melchior Adam, Du Pin, Scultetus, Luther's Letters, Mosheim, and Robertson.

Upon the whole, we think the author of this respectable volume fully entitled to confidence and encouragement. The facts he has collected and arranged are valuable, and his own observations pious and sensible. We sincerely wish that his life may be long spared, and that in this and in every Christian labour he may be eminently successful. If our space would admit, it would be easy to enrich our pages by copious and interesting extracts. We can only give the following as specimens. By many of our readers the first extract will be considered curious.

"The contest between Henry of Brunswick and the elector of Saxony had been carried on, not only with the sword, but with the pen also, each writing against the other with great acrimony: and, some charges having been thrown out by the former against Luther, he too was induced to join in the controversy, with more than his usual violence and severity. It will not be needful to give any extracts from this work: but we may observe, that in replying to the imputation, that 'he had first raised this tragedy of religion at the instigation of the elector Frederick, who was vexed that Albert, archbishop of Mentz, should have the see of Magdeburgh also,' Luther gives precisely that account of the commencement and progress of his proceedings which the history of Dean Milner exhibits. Respecting the reason for that particular publication of indulgences which first excited his opposition, he furnishes a little further information than I have elsewhere met with. He says, that Albert had been elected to the archbishopric of Mentz, on the express condition that he should pay the charges of procuring his own pall from Rome; for three archbishops having died within a short time, the expence fell too heavily upon the chapter; since each pall cost about thirty thousand florins before it was got home. To reimburse himself, Albert applied for a bull of indulgences, which the Pope granted, on condition that half the money raised should be applied to the rebuilding of St. Peter's Church at Rome. This statement gives occasion to Sleidan to explain what the consecrated pall was; and his account may deserve to be copied, for the display which it makes of the impositions practised by the see of Rome, upon her deluded votaries. 'On St. Agnes' day,' he says, 'when in the mass said in St. Agnes' Church at Rome, they come to the words, *Agnus Dei qui tollis peccata mundi*, two white lambs are laid upon the altar, which are afterwards given to two subdeacons of St. Peter's Church, who rear, and in due time shear them. Their wool, mixed with other wool, is spun, and woven into these palls, which are three fingers broad, and hang down from the shoulders to the middle of the breast before, and to the reins behind, being kept stretched by thin plates of lead, of the same breadth. When they are thus woven they are carried to the bodies of St. Peter and St. Paul, and, after some prayers said, are left there all night. Next day the subdeacons receive them again, and decently lay them up, till some archbishop that needs one of them, or his proctor (for they are seldom granted to any inferior prelates) comes to demand one. This is neither a curious nor a costly commodity, and yet the archbishops pay dear for it to the Pope. Nor is any one allowed to use the pall of his predecessor, or, if translated to a new see, to retain his old one.' Well may Luther exclaim, 'So well knows the Pope how to sell his cloth!'" p. 353.

In concluding his character of Luther, Mr. Scott introduces the following remarks, with which we must close our notice of this interesting volume.

"I only add an observation on the real nature of our obligations to the blessed and venerable reformers of the sixteenth century. The reader will not be surprised at my expressing an utter disapprobation of all such sentiments as the following: 'that the reformers are to be honoured *chiefly* for the grand principles of Christian liberty which they so strenuously asserted and maintained—the detail of doctrine and practice will always occasion differences of opinion,—that they were too tenacious of their particular creed—but that this period was only the dawn of religious discovery,' &c. I confess that, in my opinion, all this is catering most offensively to the corrupt taste of a lukewarm and latitudinarian age. I trust that I honour the reformers, as much as any man can do, for 'strenuously asserting and maintaining in the face of the most powerful opponents,' so far as they really did assert and maintain them, 'the grand principles of Christian liberty:' but I conceive that they did this, to say the least, not at all more perfectly than they 'asserted and maintained,' and brought forward into open day the' 'grand principles of Christian' TRUTH: that as far as they succeeded, they were the 'restorers of *light*'—the pure light of the Gospel—not at all less than of 'liberty,' to the Christian Church, which had for ages been 'sitting in darkness and the shadow of death.' 'The detail of doctrine and practice will,' no doubt, 'always,' while the state of mankind continues what it is, 'occasion difference of opinion:' but we are not on this ground to be left to conclude that truth, even on the most essential points cannot be ascertained. There has been unspeakably less difference of opinion in such matters among really good men, in all ages, than is commonly supposed. No doubt also, the reformers might be 'too tenacious of their particular creed, and,' in some cases 'inconsistent with themselves:' but let us not, under the cover of positions which none can deny, as applied to minor parts of the reformers' system, be led to conclusions which none should admit concerning the great outlines of their doctrine. And with extreme caution is the suspicious statement to be received, of 'this period being only the dawn of religious discovery.' Let no inexperienced reader ever suppose that religious truth can be the subject of 'discovery,' in any such sense as latent principles, or hitherto unobserved phenomena in chemistry or in geology may be; or that one age can improve upon the theological science of another preceding it; any otherwise than by returning to the more simple and more unreserved reception of the unerring disclosures which were completed to the Christian Church in its very infancy, in the only source of all religious knowledge—'THE ORACLES OF GOD.' And, in their 'discovery' and exhibitions of all the *leading* principles of these repositories of divine wisdom, I am persuaded no class of teachers have surpassed the great luminaries of the reformation. O yes, it is upon this ground, above all others, by their having asserted to the Sacred Writings, as they did, that sole and exclusive authority which is their inalienable right, and having deduced from them all the great truths of pure and undefiled religion, that they have established a claim to our eternal gratitude. '*These men were the servants of the most high God, shewing unto us,*' after it had been obscured and almost lost for ages, 'THE WAY OF SALVATION! Yes,

'Their blood was shed
In confirmation of the noblest claim,
Our claim to feed upon IMMORTAL TRUTH,
To walk with God, to be DIVINELY free,
To soar, and to anticipate the skies.'"

pp. 504—507.

The Amulet, or Christian and Literary Remembrancer. pp. 420. Baynes and Son, and Wightman and Cramp. Price 12s.

AFTER a liberal mind has been diligently employed in preparing a mental repast for public advantage, it is highly gratifying to find that the service has obtained a favourable acceptance, and that the labour has been adequately rewarded. In the preface to this beautiful little volume, the Editor says, "The extensive public patronage enjoyed by the first volume, and the almost unqualified praise it received in nearly all the metropolitan and provincial magazines and journals, convince the Editor that his plan was judicious, and that his endeavours were, at least in some degree, successful."

Now, to an ingenuous disposition, flattering expressions of approval will stimulate additional exertion, and increase desire, not merely to retain the elevation already occupied, but to reach a higher degree of deserving. "These gratifying circumstances," continues the

preface, "have naturally stimulated the Editor and the Publishers to still greater exertions; and they believe there will be found in the volume for the present year, a manifest improvement in every respect." And, indeed, it does appear that to make the *charm* of 1827 more charming than even that of 1826, no means have been left unapplied, which seem adapted to the design of the publication.

The specimens of prose and poetic excellence which offer themselves as illustrations of our remarks, are so numerous, that selection becomes a point of considerable difficulty, We can only present our readers with one of each; and we are the less concerned to enlarge citation, as the work is likely to obtain a very extensive circulation. Our prose extract is from a paper "On French oaths, written in the year 1815, by Maria Edgeworth." We regret that our limits will not allow us to give it entire; we must confine ourselves to its impressive conclusion.

"The violation, the evasion of an oath, is, if possible, more criminal, more disgraceful, the better the education; the higher the means of information, the greater, the safer the opportunities of fraud enjoyed by the individual. Let this consciousness press, in public and private, strongly upon those, in whatever rank of life, who are called upon to take what are called oaths of office, custom-house oaths, oaths of form even. Let all consider, that mental reservation in taking an oath is fraud to man and falsehood to God; that it is in vain that they try to excuse themselves in this sacrifice of principle to interest: their conscience will upbraid them, the small still voice will be heard. In vain they screen themselves from the temporal obloquy, by a quibble on the construction of words, by pleading custom, or looking to numbers who share and countenance the guilt. There must be no paltering with an oath. The example of the strictness of integrity in taking and abiding by oaths of office, would in every country, in this country of Ireland, be of more efficacy, more real advantage to the good order and prosperity of the kingdom, than any who are accustomed to merely fiscal calculations, than all who are not habituated to large moral, or political views, can possibly believe or comprehend.

"But it is not only those who take oaths, rich or poor, high or low, whom we should most anxiously adjure upon this important subject: when we spoke of guarding our reverence for oaths by law and institution, we looked to those who form the institutions, and who frame the laws of our country. Let them consider well the importance of their task, the responsibility of their situation. Instead of multiplying restriction upon restriction, penalty upon penalty, oath upon oath, let them so legislate as to avoid, as far as possible, holding out to the poor the temptation, the opportunity for evasion or fraud. Let them consider, that multiplying oaths is multiplying certainly the possibility, and too frequently the probability of perjury. Let them consider, that the respect for an oath is necessarily diminished by their frequency; that their power is inversely as their number; that their solemnity is lost, if they are brought down from the high to the low concerns of life; and that it is well worthy of the legislator and the moralist, perhaps also of the financier, and the politician, to sacrifice even excise to morality, and revenue to religion." p. 301.

From the poetry we take, "The Sky Lark, by a Lady," being one of the shortest we could select.

"How sweet is the song of the Lark when she springs
To welcome the morning with joy on her wings!
The higher she rises the sweeter she sings,
And she sings when we hear her no more:
When storms and dark clouds veil the sun from our sight,
She has mounted above them, she shines in the light;
Thus, far from the scenes that disturb and affright,
She loves her gay music to pour.

'Tis thus with the Christian; his willing soul flies
To welcome the day-spring that streams from the skies;
He is drawn by its glorious effulgence to rise
To the region from whence it is given:
He sings on his way from this cloud-covered spot;
The quicker his progress, the sweeter his note;
When we hear him no longer, the song ceases not:
It blends with the chorus of heaven."
p. 414.

The number of contributions comprised in this splendid volume are eighty-seven; the plates (which are very elegant and interesting) and the auto-

graphs, are twelve: in short, the *tout-ensemble* is exceedingly attractive.

It is extremely affecting to be informed, that, even after every attempt which Christian philanthropy has suggested, the direful amount of juvenile delinquency is rather augmented than diminished. We have not, then, yet arrived to that period when exertions to protect the fence of morals, and cultivate the paths of religion may be relaxed; on the contrary, every effort calculated to preserve the youthful mind from seeking its gratifications without the prescribed boundary of lawful enjoyment, and to detain its admiring attention within the benign influence of divine principles, becomes obviously imperative. With these impressions, to whose adequate utterance we feel ourselves very unequal, we hail the re-appearance of the "Amulet," and shall rejoice, should we be able to make our feeble voice to be heard so effectually in its recommendation as to excite enlarged attention to its merits.

ART. I. *A History of the Protestant Reformation in England and Ireland. By William Cobbett.* 12mo. bds. Price 4s. 6d.

II. *The Protestant Reformation vindicated from the misrepresentations and aspersions of William Cobbett, in his "History of the Protestant Reformation in England and Ireland." By the Author of "The Protestant."* Eleven numbers, price 4d, each; pp. 176.

III. *The Protestant Vindicator; or a Refutation of the Calumnies contained in Cobbett's History of the Reformation; including remarks on the principal topics of the Popish Controversy. By Robert Oxlad.* pp. 224. London; Wightman and Cramp. 12mo. bds. Price 4s. 6d.

A JESUIT, who had been employed many years in the mission to the Indians of North America, once confessed to a friend, that while he did not believe in the being of a God, he had faced death twenty times for the sake of the religion which he preached to the savages with great success. His friend hereupon represented to him the inconsistency of his zeal. "Ah!" replied the missionary, "*you have no idea of the pleasure which is felt in commanding the attention of twenty thousand people, and in persuading them to what we believe not ourselves.*" This diabolical satisfaction is largely enjoyed by William Cobbett. He writes a book, miscalled "A History of the Protestant Reformation," and full of sophistry, filthiness, slander and falsehood; he endeavours to prove that the Reformation was "engendered in beastly lust, brought forth in hypocrisy and perfidy, and cherished and fed by plunder, devastation, and by rivers of innocent English and Irish blood"—and that it has "impoverished and degraded the main body of the people;" he advocates the peculiar tenets of Popery with all the zeal of a new convert, and the cunning of a practised pleader; and closes by avowing himself, notwithstanding all, a Protestant! But every body knows that the raiser of Thomas Paine's bones never troubles himself about religion, unless he can get money by it: his mercenary pen may be had by any party; and he who the other day received the public thanks of the Roman Catholic Association for the services he had rendered their cause, would write against them to-morrow, if he could obtain better wages for his work. The people of England must be marvellously fond of being gulled, if they suffer themselves to be deluded by such a wretch as this.

We do not mean to defile our pages by extracts from a volume written by so unprincipled an individual. The perusal of it has occasioned us no little pain, and nothing but a desire to discharge our duty to the public would have reconciled us to the disgusting task. Nor would we even have mentioned the book, or alluded to its contents, but for the purpose of introducing to our readers the able productions of Messrs. M'Gavin and Oxlad, who have undertaken to furnish an antidote to the poison which Cobbett is circulating so extensively through the kingdom.

Mr. M'Gavin, the well known author of "The Protestant," writes with his

accustomed clearness and force, and evinces every where a thorough knowledge of his subject. His work, as far as it goes, is entirely satisfactory, and may be read with great advantage, especially by those who are already acquainted with the Ecclesiastical History of our country. It is only to be regretted that Mr. M'Gavin has confined himself to the general principles advanced by his adversary, and has left untouched the greater part of his historical statements, which abound with misrepresentations and glaring perversions of truth and fact.

Mr. Oxlad's volume supplies this deficiency. He has given a concise and accurate sketch of those leading events of the Reformation on which the malignity of the infidel-champion has fastened — unravelling his sophistry — exposing his falsehoods — and holding him up to public contempt, as a mere driveller in historical knowledge, a petulant dogmatist, an ignorant declaimer, to whom no attention would be due, were it not for the unhappy influence he has obtained over the multitude.

The interesting information this volume contains, the ability with which the important subjects of discussion are treated, the mild, yet firm tone of its temper, and its generally acute and vigorous style, entitle it to our warm approval. As the production of a young author, it affords pleasing indications of respectable and promising talent. We particularly recommend to the attention of our readers the remarks on the papal succession and supremacy — on the suppression of monasteries — and on the practical tendencies of the reformation — together with the general review of the history of popery, pp. 22—45, 97—111, 193—224.

We must make room for one short extract.

"The character of Cranmer, though it partook of human imperfection, was substantially formed on those principles which constitute the worth and happiness of society. He was one of the lights of the age, but shining amidst great corruptions, and transmitting his rays to us over a long track of time, and through a gross atmosphere, he may in some respects appear feeble to our distant gaze. But we do not expect the stars by night to equal the splendour of the meridian sun; and amidst our present advantages, which might prevent any excuse for conduct in our case resembling certain parts of his, he ought to be recollected, as one of those orbs, whose glimmer thwarting the profound gloom of ignorance and superstition, was safety to bewildered multitudes. Any reader who will take the trouble to acquaint himself with Cranmer's history — and if he be capable of estimating excellence he must find the toil converted to pleasure — will revolt at the calumnies with which Cobbett insults his memory; speaking of him, on every occasion, in language which ought to be applied to none but the vilest refuse of the human race. Determining to involve the record of our reformation in the darkness of prejudice, he met Cranmer in his way, enlightening with the radiance of his virtue the most eventful crisis of our history, and applied himself to the task of defamation, with the same feeling which leads the perpetrator of public crimes to extinguish, in the season of his depredations, every light with which he meets. The man who libels living worth is amenable to our laws, and so ought the literary assassin of memorialized excellence to possess the execration he endeavours to procure for others.— And so long as public feeling retains an attachment to justice, it is not the gibbeted felon who will move our severest indignation, and be felt to have injured us most deeply; but the man who endeavours to supplant merited veneration by unfounded abhorrence; and robbing us of those examples of good, which history has left us, leaves us nothing on which love and gratitude can repose in the memory of our fathers."

Biblical Researches and Travels in Russia; including a Tour in the Crimea, and the Passage of the Caucasus: with observations on the state of the Rabbinical and Karaite Jews, and the Mohammedan and Pagan Tribes, inhabiting the Southern Provinces of the Russian Empire. With Maps and Plates. By E. Henderson. D. D. Nisbet, Berners-street, 8vo. pp. 538. Price 16s.

THOSE of our readers who have perused the volume entitled "Iceland, or a journal of a residence in that Island," &c. will not need to be informed, that Dr. Henderson is fully qualified for writing works of Travels and Tours. And if the present volume is not equal to the former in descriptions of nature, which

will astonish and delight, it is so in sketches of moral scenery, which will amuse and instruct. In addition to much curious *biblical research*, the accounts which Dr. H. has given respecting the Russian *Jews*, and of their confident expectations of being soon restored to the country of their progenitors, are remarkably interesting.

As it is impossible in our confined pages to give any thing even approaching to a syllabus of this valuable work, we shall make an extract, which proves the existenee of some very pious Dissenters, and well instructed Christians, even in the heart of Russia.

"The day after our arrival at Mozdok, we received a visit from three members of the Russian sect of Dissenters, known by the name of *Malakini*, or *Milkites*, but who give themselves that of "Spiritual Christians." The former appellation is given them by way of reproach, because they make use of milk, and food prepared of milk, during the fasts of the church. They came from a village at the distance of twelve versts from Mozdok, containing upwards of sixty families, who are all of the same persuasion, and enjoy the free exercise of their own peculiar rights, unmolested by the members of the dominant church. In the course of a long conversation, in which they manifested the utmost readiness to satisfy us on every point we proposed, we obtained such information as tended to excite the highest degree of interest in their behalf. We particularly interrogated them respecting the ground of their hope before God; which they declared in the most explicit manner, to be solely the sufferings and death of the Son of God. They are also sound in the doctrine of the Trinity, believing, as they expressed themselves, in the three hypostases in the Divine essence. They reject the worship of images, *and disapprove of all rites and ceremonies not of divine institution.* Having always heard baptism and the Lord's Supper described by the priests as possessing an inherent power to save the soul, and perceiving no such saving effects to result from the observance of these rites, they have been driven to the extreme of rejecting them, as outward ordinances altogether; yet they strenuously maintain the necessity and importance of their internal and spiritual meaning. The first day of the week they keep holy with the utmost strictness, arranging every thing about their houses with such scrupulosity on the Saturday evening, as to leave them at liberty to devote the whole of that day to the important purposes of devotion and edification. Of such importance do they consider it to enter on the duties of that day, in the possession of a spiritual frame of mind, that they meet for prayer on Saturday evening, and mutually implore that preparation of the heart which proceeds from God only.

"Their public service consists in singing, prayer, reading the Scriptures, and exposition, which last is usually performed by their teacher, or elder, to whom they give the name of Presbiter, and who is only distinguished from his brethren by his superior gifts, which, as they expressed themselves, God has put into his heart. Prayer is performed partly upon the knees, and partly in prostration. They observe the strictest discipline with respect to any of their number who transgress any of the commandments of Christ. They receive offending members into communion a first and second time; but when they have been excommunicated a third time, the door of their fellowship is closed against them for ever. Marriage is solemnised among them in the following manner. The bride first kneels down in the presence of her father, who lays his hands on her head, and presents a prayer for the divine blessing on the intended union. She is then led to the place of worship, where the bridegroom meets her, and they join their right hands, promising to each other love and fidelity, in the presence of God and the congregation. The obligations which they thus come under are regarded as binding till the death of one of the parties. The scriptural law concerning adultery they do not seem to understand: when a female has been guilty of this crime, she is expelled from the congregation, but not separated from her husband.

"It gave us much pleasure to receive the most favourable accounts of the excellence of their moral character from a Russian officer, resident in Mozdok, who had every opportunity of becoming thoroughly acquainted with them." p. 468, &c.

Sermons on various Subjects, by Philip Doddridge, D. D. in four volumes 8vo. London; Hatchard and Son. Price 1*l.* 16*s.*

THE appearance of these volumes so long after the death of their author, consisting of fifty sermons, only two of which had been previously published, seemed to demand an authentication of the manuscript from which they are printed. This the editor, a relation of

Dr. Doddridge, has given with considerable minuteness and entire satisfaction. He states, that the manuscript was selected from the mass of Dr. Doddridge's unpublished discourses shortly after his decease and in accordance with the following injunction in his will: "I also desire that four octavo volumes of my sermons may be printed by subscription for the benefit of my family, which I would not appoint if I did not also hope that it might be yet more for the benefit of the world, and that fruit may thereby abound to me in the day of the Lord. I desire Mr. Orton, who is the best judge of this, will select such as he judges most fit to be published. I desire also, that those that are already transcribed in long hand may be inserted."

The illness of the Rev. Job Orton, combined with other circumstances, prevented him from executing the request of his deceased friend, and the manuscript at length came into the hands of the present editor, who in concluding the advertisement prefixed to the sermons says, "I feel a conviction that the pious hope which the learned author has solemnly expressed will be amply verified by their effects."

We earnestly wish this may be the case; but cannot avoid expressing our fears, that the expensive form in which they are printed, will necessarily keep them out of the hands of many persons who would otherwise have been glad to peruse any of the productions of the most excellent Doddridge.

Nor are we sanguine respecting the sermons being generally, as compositions, admired. So many better sermons than these have been published since the period when they should have appeared, that they have been superseded. We are of opinion that their publication, then thought to be necessary *towards the assistance of the author's family*, was not now required. They are plain and evangelical: but do not possess merit sufficient to satisfy the expectations of those persons who have formed their opinion of the talents of Dr. Doddridge, from the perusal of that unequalled production, his "Family Expositor."

We give a specimen from the first sermon, entitled, "*Of beholding the glory of Christ in heaven.*"

"Christians! I appeal to your own hearts. Is it not now a pleasure to you, to think that your Jesus is possessed of all this honour and happiness? and while we were faintly representing the particulars of it, did not a secret joy and triumph arise in your breast to think it was the glory of your Lord and your Saviour? and yet, alas! our love to the blessed Jesus is now faint and imperfect, and our views of his glory dark and confused! What then shall it be, when our love shall be perfected, and we shall see him face to face! How will our soul then magnify the Lord! How will our spirits rejoice in God our Saviour! Surely the intenseness of our love to him will give us a sort of property in his happiness, and we shall exult in it as if it were our own. 'Think,' says that sublime and pathetic orator, Mr. Bolton, 'think what an inexplicable sweetness it must diffuse over the soul, to gaze for ever on the glorified body of Christ in heaven, shining forth with unutterable beauty, and then to think every vein of that blessed body bled to bring me hither.'

"Let us for a few moments give scope to so pleasing meditation. 'Oh my soul, how delightful will it be to look upon Jesus in all the glories of his exaltation, and then to say, this is my Redeemer! this is he that was crucified for me without the gates of Jerusalem.' Now he is arrayed in white garments, the robes of honour and majesty; but then he was red in his apparel, when he trod in the wine press alone, and of the people there was none with him. That head which is now adorned with a diadem of glory, was once wounded and dishonoured with a wreath of thorns. Those eyes, that now shine with all the sweetness and majesty of an incarnate God, were once bathed in tears, when a cup of trembling was given him to drink. Those hands, that now wield the sceptre and the sword, that are the executioners of the divine vengeance, and the ministers of his love, were once extended as on a rack, and torn with irons; and the harmonious voice which now gladdens every inhabitant of this happy world, and to which angels attend with silence and rapture, was once poured out in a doleful cry upon the cross, My God my God, why hast thou forsaken me? This, O my dear companions in glory! this is the man that died for my salvation! But behold, he lives, and is alive for ever more, and hath the keys of death, of hell, and of heaven! Hallelujah! worthy is the lamb that was slain to receive honour, &c.' With these acclamations of joy and gratitude shall we for ever surround the throne, and adore the incarnate Deity who is seated upon it."

The Advantages arising from the Combination of Learning with Piety in the Christian Ministry—a Sermon, preached before the Subscribers and Friends of the Stepney Academical Institution, at the Meeting-house in Carter-lane, Doctors' Commons, on Thursday, June 22, 1826. By the Rev. C. E. Birt, M. A. of Derby. Price 1s. Wightman and Cramp.

Among the almost endless variety of sermons which daily issue from the press, there are comparatively few which excite more than a partial and local interest, while by far the greater proportion sink at once into oblivion. The sermon now before us is deserving of a better fate. It is both *judicious* and *impressive*. The preacher has taken for his text the memorable declaration made by the Apostles, when proposing to the infant church the necessity of appointing a new order of office-bearers, who should make the care of the poor the sole object of their attention—"*We will give ourselves continually unto prayer and to the ministry of the word.*"

From this passage two propositions are derived.

I. "*The vast importance of an appropriate education for the christian ministry, and the exclusive devotion of individuals engaged in it to their proper work.*

II. "*Those who consecrate themselves to the christian ministry are taught the essential influence of a devout spirit upon their comfort and success in their work.*" The illustration of these points is well supported and usefully applied to the great purposes of the christian ministry, and exhibits a combination of argument and feeling which we have seldom witnessed. As a specimen of Mr. Birt's style, we give the following extract:

3. "A devout spirit will insure ministerial success. It will purify, and temper your natural talents. Spirituality of mind refines and elevates the most ordinary talents, whilst it ennobles and invigorates those that are of the highest order. Piety is the soul of talent; without its influence knowledge puffeth up, but where its power is felt, all is to edification. Without piety the most brilliant talents are but as meteors, which dazzle and astonish, but whose light is transitory and useless.

"The graces of character, which ever attend habitual devotion, will give the essential weight of personal respect to your ministrations. Without this commendation eloquence is a mere sound. The sabbath-day exhibitions of a minister whose piety is suspected, will be returned with that contempt which rests upon the hireling, who thrusts himself into the priest's office for bread; or at least, they will be received as mere professional exertions, which, as displays of oratory, may amuse the mind, or excite the passions for a moment, but which in the preacher can never be more to his audience, than as a lovely song, or as one that playeth well upon an instrument.

"Ministerial success is identified with a spirit of devotion, because the Gospel is propagated by a love of sympathy. It is not by mental power, but through the contagion of the heart, that ministers succeed in this work. Thoughts that breathe and words that burn proceed from lips that have been touched with a live coal from off the altar of devotion; and the affections of men are open to receive his words, who speaks from the fulness of his heart. The power of the Gospel rests in its unrivalled tenderness; that charm which touches the heart, and dissolves every feeling, in the mingled flow of contrition, humility, and delight. It is its ravishing sweetness, with which it overspreads the soul, that with gently stealing, but resistless influence, subdues all things unto itself, and causes us to feel that we are altogether won and captive before we are aware, or ever we have summoned up our powers of opposition. Men learn of Christ because he is meek and lowly of heart. That minister is best qualified for usefulness who, in communion with his Lord, has drank deeply of that well-spring of love, which gushed forth from the heart of the Messiah, in every thought, and word, and action, of the ministry which he fulfilled upon earth.

"Giving yourselves continually unto prayer, you are brought under the promises of God, and armed with divine powers, in the assurance of the Spirit. How triumphant the confidence and energy which this faith begets! The promises cannot fail, they are more sure than the seasons, and we sow in hope. There is nothing too hard for the Lord, and the mountain of difficulty becomes a plain. When the Almighty puts forth his strength, the meanest instrument can do all things. The almond-rod of Moses divides the mighty waters of the deep Red Sea, the mantle of Elijah stays the course of Jordan's river, and the shadow of Peter heals the sick. What then shall not the Gospel do, divinely constituted as it is, for the restoration of man? Oh! let the spirit of devotion burn in our pulpits; let our ministers give themselves continually unto prayer, and the early triumphing of the Gospel shall be renewed. We shall act in the faith, and in

the power of the Apostles, who took the omnipotence of the Spirit as the fulcrum on which they rested the lever of the word, and moved the world." pp. 26,—28.

We feel no hesitation in cordially recommending this sermon to general perusal, and to the special attention of those who sustain and of those who are candidates for the ministerial office.

Strictures on the Rev. N. T. Heineken's Reply to Mr. W. Carlile; in which is proved the close alliance that exists between Socinianism and Deism. By I. Mann, A.M. 12mo. pp. 196. Price 2s. 6d. Inkersley, Bradford; and Wightman and Cramp, London.

THE history of this publication is as follows:—Mr. Heineken, a Unitarian Minister at Bradford, preached a Sermon to prove the non-existence of the Devil. To this Sermon, Mr. W. Carlile, a young man of the neighbourhood, published a Reply. A short time afterwards, Mr. H. wrote an answer to Mr. C., containing, besides a defence of his former work, many daring, extravagant, and almost blasphemous assertions, respecting the inspiration of the Pentateuch, the Deity and Atonement of Christ, and other subjects connected with the Socinian Controversy.

Mr. Mann's "Strictures" on this publication are divided into eight Sections, bearing the following titles:—The Pentateuch, written by Moses under Divine Inspiration—Reflections on the Person of Christ—On the Personality and Deity of the Holy Spirit—On the Atonement of Christ, and Unpurchased Mercy—Original Sin—the Tendency of Sin to Self-annihilation—On the Existence of Satan—Persecution of the Socinians—Philological Beauties, and Classical Criticisms—Conclusion.

We had intended, in the review of this work, to offer a few remarks on the connection between Socinianism and Deism, especially as some interesting discussions have lately appeared in the *Monthly Repository*, respecting the propriety of admitting avowed infidels to communion with Unitarian Churches. Want of room compels us to forego our purpose, for the present. On some future occasion we may probably furnish our readers with some curious information on this subject.

We are happy to say, that our judgment of Mr. Mann's volume is favourable. It contains a useful compendium of the arguments commonly employed on the Trinitarian side of the question, and is written with perspicuity and vigour. Mr. Mann is now settled in the metropolis: we trust he will long be spared to publish and defend the important truths advocated in this work.

The following extract is a fair specimen of the style and manner of the volume.

"It may seem not a little surprising, that whilst the Scriptures, in numberless instances, speak of the dignity of Christ as Divine, and of the glory of the Holy Spirit, the most strenuous efforts are made, on the part of Socinians, to dilute these passages, and make them, if possible, speak a language less honourable, and display a character less illustrious. Whence can this feeling originate? Is it in a more ardent concern than is felt by others for the glory of one only and supreme Deity? This can scarcely be admitted: for we believe in the unity of the Godhead, that there is only one true and living God, as firmly as the Socinians; and if Trinitarians may be judged by their exertions for the salvation of men at home and abroad:—by the sacrifice of property and of life in the cause of Christ:—by their reverence for the Holy Book:—connected with their other traits of character, they may be supposed, at least, not to be indifferent to the claims of Deity. Other principles will solve this difficult question. When sin is regarded as a mere frailty, an excusable infirmity, an error of judgment, its guilt will not require an atonement; if the punishment which sin requires be but temporary, a Divine Saviour is not required: if there be no devil, there is no powerful adversary to demand the presence of the Captain of salvation to overcome him; if there be no inherent depravity—we need not sanctification—or regeneration—or illumination of mind—and the Holy Spirit is not necessary. And finally:—if human nature be as dignified as the creed of a Socinian implies, a man's own righteousness is amply sufficient in which to appear before God, and the pride of such a being could scarcely be supposed to allow him to seek mercy as a ruined sinner. "The whole need not a physician, but they who are sick." In our Lord's day, "The common people heard him gladly," but the Pharisees needed not his help, and spurned his interference. But what, if this class of men should be deceiving themselves, and be only feeding on ashes whilst they hold a lie in their right hand? Surely in such a case they must lie down in everlasting sorrow!"

Simplicity in Ministerial Addresses recommended. A Discourse, delivered June 28, 1826, in Broadmead Meeting-House, Bristol, before the Bristol Education Society. By John Kershaw, M. A. London; Wightman and Cramp. Price 1s. 6d.

THIS very useful Sermon is founded on Eccl. xii. 10. "*The preacher sought to find out acceptable words.*" Mr. Kershaw shows that Ministers of the Gospel should follow the example of the Royal Preacher, and "seek to find out" words "acceptable," first to God—and secondly to their fellow men. Under the first head, he urges the necessity of divine illumination, warns against substituting any human creed for the truth as it is in Jesus, and dwells on the duty of presenting the doctrines of revelation with the prominence, and in the proportion in which they appear in the Scriptures. In the second part of the discourse Mr. K. enlarges on the importance of "*simplicity* in ministerial addresses," in order that they may be "acceptable" to men; — simplicity of *thought* — of *language* — of *motive* — and of *object*. On these topics he expatiates at considerable length, and with much affection, force, and seriousness. Such an address could not fail to make a powerful impression on those who heard it: its publication will enable ministers and students throughout the kingdom to avail themselves of the wise lessons it contains; to them, especially, we beg to recommend the perusal of this discourse, assuring them that their time and money will be well spent.

We would willingly enrich our pages with ample extracts; but the extensive circulation of the Sermon will doubtless render this unnecessary. We cannot refrain, however, from quoting the concluding paragraphs:—

"Consider, lastly, the example of our Lord and his Apostles. With what propriety in its bearing on the text, might Jesus say, "Suffer little children to come unto me, and forbid them not!" His discourses a child may understand. The great truths of religion are in them brought down to the level of the humblest understanding. In him were hidden all the treasures of wisdom and knowledge; yet his learning did not render him incapable of speaking in a plain, simple manner. 'His discourses,' obseves a writer, * who is himself a model of simplicity; 'have a singular artlessness and simplicity; they not only may be understood, but they cannot be misunderstood. There are none of what an Apostle calls great swelling words of vanity, such as an extravagant genius invents, to give himself consequence.' Jesus spake as one having authority. That authority was derived, in part, from his great plainness of speech; and therefore the multitude exclaimed, 'Never man spake like this man.' The fact is, what is most impressive is the most simple. 'Let light be, and light was,' is an example of the sublime, produced by a great critic of antiquity, as one which surpassed every other within the compass of his knowledge. The path of simplicity is far more likely than any other to conduct to the eminence of the true sublime, where the mind breathes a purer air, and revels amidst the magnificence of of those intellectual creations which stretch all around.

"The Apostles imitated their Lord. Nothing did they seem more concerned to avoid than the preaching of the gospel with what was called 'excellency of speech,' lest the faith of their hearers should stand in the wisdom of men, instead of the power of God." * * * *

"The object, my young friends, which I have placed before you is an important object; and, while I sincerely ask the utmost candour of judgment, the hope is indulged, that, under the blessing of God, your minds will be so impressed with the general design of my observations, as to lead you, more than ever, to study that universal simplicity which will not only reflect the highest credit both on your learning and your piety, but will also prove a strong recommendation of that gospel which you are preparing yourselves to proclaim."

The Opinions of an Old Gentleman on several moral and religious subjects. Nisbet. Price 2s. bds.

WE have perused this little volume with much interest; and without pledging ourselves to perfect accordance with every sentiment contained therein, we are glad that "the children and grandchildren of the author" prevailed upon him to put forth these Opinions in this permanent form. We feel persuaded that could the "Old Gentleman" be introduced to our domestic circles, he would soon become a great favourite; but as his personal visits must of course

* The Rev. Robert Robinson.

be limited to a few, his pious and judicious opinions will, we hope, through the medium of the press, be extended to many. Whilst the wholesome counsels here given are evidently the result of deep thought and extensive knowledge of the world, they are altogether free from that dictation and asperity, which too frequently characterize the "wisdom of age" and which tend to confirm more prejudices than it is in the power of argument to remove.

The chapters on Punctuality, Retirement, and Providence, were to us the most interesting: from the latter the following extract may suffice as a specimen of the style, &c.

"With regard to the objection that it is unworthy of God to suppose that he takes cognizance of trivial events, I would ask what entitles an event to be denominated trivial? It would perhaps be answered, *its nature*. But then I would ask, if a thing trivial in its nature is productive of important consequences, which we often find to be the case, can it be any longer considered as trivial? It is remarked by Lord Bacon, that from the observations he had been in the habit of making through the course of his life, he was led to the conviction that it pleased God generally, 'to hang the greatest things on the smallest wire.' There is a striking instance of this in the book of Esther, chap. vi. in which an account is given of the deliverance of Mordecai and the Jews from that destruction with which they were threatened by their proud and cruel adversary, Haman. It begins, 'On that night could not the king sleep; and he commanded to bring the book of the records of the Chronicles, and they were read before the king; and it was found written, that Mordecai had told of Bigthan and Teresh, two of the king's chamberlains, who sought to lay hands on the king. And the king enquired what honour and dignity had been conferred upon Mordecai; and it was answered there is nothing done for him,' &c. &c. Here is a succession of trivial circumstances which combined to bring about the preservation of the whole Jewish nation; and few, I apprehend, would deny the overruling providence of God in the accomplishment of such an important deliverance. Yet some would perhaps say the king *happened* not to sleep; that instead of calling for music, or something likely to compose, he *happened* to call for the book of records to be read to him; (as likely a thing as might be to keep him awake;) that the person employed to read to him *happened* to read the account of Mordecai's important service, and that the king *happened* to enquire if any thing had been done for him, &c.; although had one link been wanting, the chain would have been incomplete and the deliverance not accomplished.—But this doctrine is interwoven with the scripture throughout; and although we know nothing of the manner in which the operations of Divine Providence are carried on, we are expressly told that if we acknowledge God in all our ways he will direct our paths."

A Dying Testimony to the Riches of Divine Grace; or Death the Believer's Gain. A Sermon delivered at Jewry Street Chapel, by Edward Mannering. pp. 60. Baynes.

If Mr. Mannering intended to astonish us, we beg leave to inform him, and our readers also, that he has succeeded. We do not recollect when we have been more astonished than while reading this specimen of tumid declamation extending over *sixty* pages. But if, as we conjecture, it were his design to excite "*admiring astonishment*," then we are compelled to announce, that never was failure more complete. At the same time it must be acknowledged that a more *admirable* sermon has rarely issued from the press: for the eye of the reader is constantly occupied in attending to the impressive effect of notes of admiration. And who, that reads the following extract, will presume to say that these significant marks are unnecessarily introduced?

"In yonder world of light and uncloyed liberty, he (Jesus) will be the sea of love in which you will dive, and the ocean of life upon which you will sail — the circle where you will move and wing your way — *the termination of your praises — the centre of your peace — the height of your bliss — the depth of your enjoyment — the boundless and illimitable range of your spirit — the pivot upon which will turn all your blessedness — and the climax of your felicity!!*"

Why the latter half of this sublime sentence should strut in italics, to the disparagement of the former, which is suffered to limp in the less imposing character, we are unable to divine. Seriously, however, we are glad, in conclusion, to remark, that the sentiments of this discourse, generally speaking, have our cordial approbation. It is principally against what we consider to be a most bombastic style, by which their truth is obscured, and their dignity and force are greatly impaired, that we feel it to be incumbent upon us to enter our decided protest.

LITERARY RECORD.

New Publications.

1. *Sermons delivered at Beresford Chapel, Walworth, by Edward Andrews, LL.D. &c.* Part I. Palmer. Price 5s. 6d. These Sermons contain a little of the truth of the Gospel, but the truth is sadly disfigured by the author's want of good taste. His system is Ultra-Calvinistic; his imagination runs away with him, and his style is so pompous, gorgeous, and luscious, that we cannot anticipate much utility from the publication, unless it shall be found to serve as a book of rhetoric for young preachers, in which they may learn what they should pursue, by seeing what they should avoid.

2. *A Short Statement of the Reasons for Christian, in opposition to Party Communion, by Robert Hall, A. M. of Bristol.* 8vo. Price 2s.

3. *The Christian Contemplated; in a Series of Lectures, by the Rev. William Jay.* 1 Vol. 8vo. Price 12s. bds.

4. *The Mariner's Cabinet, by the Rev. G. C. Smith.* Complete in twelve sixpenny Parts. Westley. Within the twelve compartments of this "Cabinet," the reader will find, duly assorted, and distinctly labelled, many curious facts, anecdotes, dialogues, hymns, &c. &c. The collection displays considerable industry, some ingenuity, and much benevolence, especially in relation to a very numerous and important class of our fellow subjects: on their behalf, in particular, and all others who may open and inspect the various foreign and domestic curiosities which are to be found in this nautical museum, we sincerely hope that the labour and zeal of the author may not be in vain.

5. *A Narrative of the Loss of the Maria Mail-Boat, and the Melancholy Shipwreck of several Wesleyan Missionaries at the Island of Antigua.* pp. 23. Wakefield. On reading this distressing account we are disposed to inquire, "Who teacheth like him?" The excellent men whose affecting departure from this world is recorded in this tract, appear to have laboured as Christian Missionaries with zeal and success; but who can possibly calculate the amount of instruction which infinite Wisdom intends to convey through the medium of their remarkable death? Surely it must be said in this case, "The voice of the Lord is upon the waters; the God of glory thundereth." We trust that many will hear, and fear, and turn unto the Lord.

6. *The Infant's Guide to the Alphabet, &c. By Alexander Adam, Teacher, Edinburgh.* Price 6d. A very pretty little book, which may be given as a reward.

7. *An Analytical System of English Grammar, &c. By Peter Smith, A. M.* This may be very useful to a proficient, but it appears to us to be too minute and complicated for a beginner. The tables at the end are valuable; explaining abbreviations — synonymous titles in England and Scotland — law terms — forms of superscription — words and phrases borrowed from foreign languages.

8. *A System of Geography. By Thomas Ewing, Teacher of Elocution, &c.* Seventh Edition. Edinburgh. Very respectable and valuable. It appears to have deserved, at least, all the encouragement it has received.

In the Press, &c.

Memoir of the Rev. J. B. Jefferson. We are desired to state, in answer to many enquiries, that this publication has been delayed by reason of some severe domestic affliction, but that it may be expected early in the month of December. The friends of the late Mr. J. will be glad to learn, that his highly interesting and excellent *Lectures on Hebrew Prophecy*, will be published entire with the Memoir.

Early in November will be published, the Englishman's Library Manual, or View of a Library of Standard English Literature, with Notices, Biographical and Critical, including many curious original Anecdotes of eminent Literary men of the Eighteenth Century; with estimates for furnishing Libraries, and Lists of Books adapted for persons going abroad, Regimental Libraries, &c.

The author of The Gate to the French, Italian, and Spanish Languages Unlocked, is preparing The Gate to the Hebrew, Arabic, Samaritan and Syriac, Unlocked by a New and Easy Method, with Biographical Notices of celebrated Oriental Scholars, and interesting collections relative to Oriental Literature, for the use of Biblical Students.

Second Edition of Ellis's Tour through Hawaii or Owhyhee, with Additions.

Old English sayings, newly expounded, in prose and verse, by Jefferys Taylor, Author of Harry's Holiday, &c., will be published in the course of this month.

The Rev. B. Coombs, late of Ross, has in the press a volume of poems.

OBITUARY.

MRS. STEVENSON.

At midnight, on the eleventh of May, Mary, the wife of John Joseph Stevenson, a Deacon of the Church at Thrapston, was called forth to meet her Lord. Her previous illness had been only of ten days' continuance; the crisis of her disorder seemed to have passed; her friends were indulging their hopes, but death, whose approach is emphatically that of a thief, blasted these hopes, and left her friends only to trace her flight to heaven, and to follow her faith and patience till they also shall inherit the promises.

She was the daughter of the late Mr. Robert Rowles, of East Donyland, Essex, who with her pious mother were assiduous in early life to impress her mind with the importance of religion; nor were these efforts vain. She had at the time of her death just passed her fiftieth year, and for thirty-nine of these years she seems to have felt the power of that religion which directs the conduct in every relation of life, imparts a comfort, and sustains a hope peculiarly its own. A sermon, by the late excellent Mr. Hobbs of Colchester, on whose ministry Mr. Rowles's family attended, from 1 Peter iv. 18. was often mentioned by herself as producing a very deep impression of the evil of sin, and leading her to him who saves from the wrath to come. At this time, and long afterwards, she seems to have enjoyed much of peace, delighting in solitude, and walking closely with God. Religious impressions, however, on the minds of persons so young, though real and deep, are subject to many variations, and suffer perhaps more from ignorance of the nature of religion than from any other cause. Certain frames of mind, and particular feelings are substituted for the genuine exercise of faith and hope. Hence in many cases a false comfort is enjoyed, or there is a great exposure to temptation and evil. Nothing suffers more at such times than vigilance, and by a thousand methods the adversary gains access. Thus it was with our friend; and at an early stage in her Christian character she had to utter the language of complaint, "Alas! as I grew older, I became acquainted with giddy young persons, fell into sin, and forgot my God; then the judgments of God alarmed me, the fear of hell got hold upon me." The sudden death of a dear brother, who was killed by a fall from the mast-head of the vessel in which he sailed, with Lord Hood, was of eminent use in awakening her from lethargy, and stirring up her soul to seek God with more earnestness than she had been wont; and though much distressed for herself, it was her mercy again to lay hold by faith of the promises of God, and wash in the healing streams of a Saviour's blood. She had now learned more of the depravity of her heart, and the deceitfulness of sin, and was more watchful; the light of the divine countenance shone upon her, and she had peace. She seems at this time to have set apart the anniversaries of her birth, for the purposes of grateful review and renewed dedication of herself to God; and in one paper of this kind written in 1798, there is a strain of humble piety, which indicated that she was preparing for usefulness in the church on earth, or ripening for the glorious church above. In her letters written about the same time, a similar feeling is manifested. "It is the Lord who bringeth down to the grave and lifteth up. Satan has desired to have me, that he may sift me as wheat; but I hope and trust my blessed Lord hath prayed for me, and does pray for me. I may use the expression; it is Scripture; for he ever liveth to make intercession for us. Tell me, my dear friend, all the joys you feel, that I may rejoice with

you. God suffers our happiness here to be imperfect, that so we may be pressing on to that place where we shall be perfectly happy for ever. When the Lord shews his face let us love him; when our mountains stand strong let us praise him; when he withdraws himself, let us follow him; when his countenance is hid let us still believe that he loves us; under all our changes let our souls be always breathing, panting, longing and reaching after him. Though you cannot see me, yet God sees me. Yes, and I think sometimes it is my greatest happiness he does. Wait on the Lord at all times; it is not at this time, or that time only, but at all times."

It would be easy to multiply extracts of this kind, from which it is evident that she habitually walked with God. Her marriage, by introducing her to new engagements in the church, as well as in domestic life, gave an opportunity for the further development of her character, and it is no inconsiderable testimony to her excellence, that for twenty-one years of association with the church, she never occasioned the slightest uneasiness by those inconsistencies and follies, which are too prevalent even among professing Christians. Frequent illnesses interrupted her usefulness, but her place in the sanctuary, except when she was oppressed by disease, was never empty, and for prayer-meetings she always held a very high esteem. During her periods of illness she was generally joyful in the Lord, support equal to her day was granted, and she could look at death, which often seemed to be drawing near, with composure and joy.

Her last illness was so short, and of so distressing a nature (keeping her in an almost perpetual delirium), as to afford but few opportunities of conversation on her hopes and prospects. What we could have, however, left the cheering conviction that all was peace within. Her medical attendant was describing, on one occasion, the nature of her disease, and its probable sudden termination, when she interrupted him: "Ah! how delightful to die so, sweetly and suddenly to fall asleep in Jesus." On another occasion her afflicted husband bending over her couch, asked how she felt. "Oh!" said she,

"Oh, if my Lord would come and meet,
My soul would stretch her wings in haste;
Fly fearless through death's iron gate,
Nor feel the terrors as she passed."

The writer of this was desirous of ascertaining from her the state of her mind in the prospect of futurity, when she replied to his enquiries: "There have been times when I have had more joy and triumph than I have now, yet I am not afraid; God is my God still. I know in whom I have believed, and am persuaded, that he is able to keep that which I have committed to him against that day." It was remarked, that is a solemn day. "O yes," said she, "it is a solemn day indeed, but I hope by the blood of Christ I am prepared for it." She was reminded, that we cannot at any stage of our experience claim a higher character than that of sinners saved by grace through Christ. "No, no," she replied emphatically, "a guilty sinner indeed, I am; yet I trust I can say saved, a sinner saved by grace." The last sermon to which she had listened, was founded on 1 John ii. 1. on the advocacy of Christ. Of this her husband reminded her: it was difficult for either of us to ascertain her reply, she evidently felt a holy pleasure in the thought. Something like this escaped her, "All is safe, I have committed my soul to him, and he will not reject me. Blessed be his name."

Her end was peace. The family had retired to rest, she was apparently better. All but the midnight clock was hushed to silence and repose, when suddenly there was a voice heard, "Behold the bridegroom cometh, go ye out to meet him." Our friend obeyed the summons, and entered with him to the marriage.

"So did she die,
All bliss, without a pang to cloud it,
All joy, without a pain to shroud it,

Not slain, but caught up, as it were,
To meet her Saviour in the air.
So did she die.
O how bright
Were the realms of light,
Bursting at once upon the sight."

Her pastor preached a funeral sermon to a very crowded audience, on the evening of her funeral, on the words last quoted from the Scripture. It was a solemn season. The suddenness of the event impressed every one with at least an occasional thoughtfulness and awe. There was, however, one other occurrence to take place in the congregation more impressive and solemn still. On the right hand of the preacher sat an aged friend and neighbour of the deceased. She was in good health, and heard, as she afterwards expressed herself, with much interest the admonitions given. She retired from the house of God and went to bed, as well, or better than usual: but at midnight, the voice of the bridegroom was again heard, and she was called without warning into the world of spirits. "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

S. G. Jun.

REV. THOMAS TAYLOR, WITNEY, OXON.

On Wednesday, Sept. 27, died, at Witney, the Rev. T. Taylor, Baptist Minister, aged 67. He was born of respectable parents in the village of Upper Slaughter, near Bourton-on-the-Water, Gloucestershire. In early youth he was brought to the knowledge of Christ, under the ministry of the late excellent Dr. Ryland, when a pupil in the school of his Father, at Northampton. Mr. Taylor first joined the Baptist Church at Chipping Norton, whence he was dismissed to the Baptist Church at Middleton Cheney, by which church he was called to the ministry of the Gospel. After preaching occasionally for two or three years, he was ordained pastor of the Church at Shipston on Stour, which connection lasted five years. He was afterwards Pastor of the Church at Witney for upwards of eleven years. He resigned the pastorate at Witney in 1811, but continued to reside there till his death, preaching in the surrounding villages and in more distant places, and supplying destitute Churches, with decisive tokens of the divine blessing attending his labours. Several pleasing instances of his ministerial usefulness were mentioned by the Rev. T. Coles of Bourton-on-the-Water, who preached his funeral Sermon to a very large and deeply interested congregation, at Witney, on Lord's Day evening, Oct. 8, his remains having been interred, with those of his friends, at Chipping Norton, on Monday, Oct. 2. He was twice married, and has left a widow and two children. His health had long declined, but his last illness was short, and his departure to glory sudden. May his surviving brethren, his family, and friends, be enabled to regard his death as a renewed admonition to be faithful and diligent in the work of the Lord, and to be also ready when he shall come!

MR. PETER TARGES.

Died on the 28th day of August, 1826, in the 70th year of his age, Mr. Peter Targes, who for upwards of thirty years had been a member of the Baptist Church at Bovey Tracey; and was well known in the South of Devon, as a truly pious man, and a laborious and useful Village Preacher. In his last illness he was laid aside from his beloved work for a considerable time, and suffered much: but his faith was steady, his hope was bright, and he was favoured with great joy and peace in believing. He was buried in the Baptist ground at Newton Abbott, and a numerous assembly attended the funeral, who were addressed in a Sermon by Mr. Sprague of Bovey Tracey, on 2 Cor. iv. 17.

J. L. S.

INTELLIGENCE.

DOMESTIC.

ANNUAL MEETING OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

THE annual meeting of this society was held at the Rev. J. Wallis's chapel, Commercial Road, London, on Wednesday June 28th. This society was formed at the annual Association of the New Connection of General Baptists held at Boston, Lincolnshire, in June 1816, and enjoys the support of nearly the whole of the hundred churches which now constitute this body of evangelical Christians in Britain. At each annual Association of the churches, three public services are held and collections made for the support of the Academy, the Home, and the Foreign Missions. At the late Missionary Anniversary the chair was taken by J. Heard Esq. of Nottingham. The meeting was opened with singing and prayer by Mr. Hobbs of Berkampstead; and after an abstract of the report had been read by the active and laborious Secretary of the Society, Mr. Pike of Derby, the assembly was addressed by Mr. Brand of Portsea, Mr. Sexton of Chesham, Mr. Goadby of Ashby de la Zouch, Mr. Peggs then an invalid Missionary from Cuttack in Orissa, Mr. Stevenson of Loughboro', and Mr. Stocks of Castle Donnington. The report stated that at Cuttack, the first station occupied by the Society, in Feb. 1822. Mr. and Mrs. Lacey, are labouring, assisted by Mr. Sunder, a native of Arracan, now Master of the English Free School supported by the European Gentlemen in the province. Sixteen Native Schools are established at this Station and the adjacent villages, which contained about 300 boys and 140 girls. Mr. and Mrs. Bampton are stationed at Pooree, where the great temple of Juggernaut stands, and are assisted by the Native Preacher, Abraham. This Hindoo was born in the Carnatic, converted and baptized in Calcutta in 1821, and tho' first engaged by the Missionaries in Orissa as a cook, has since been found very useful as a Native Assistant in the work of God among the heathen. Mr. Sutton, who arrived in India in Feb. 1825, and whose amiable wife died at Pooree in May, is expected to establish a third station at Burhampore, near Ganjam, about 70 miles from Pooree. Great facilities are afforded by a pious Gentleman at this place for the accomplishment of this important object. About 60,000 Gospels, tracts and papers in Oorea, Bengalee, Telinga, Nagree, Gouzurattee, &c. have been supplied from the Brethren at Serampore and Calcutta, the Independents, the Calcutta Bible Society and School Book Society. The people, even in the presence of Juggernaut on his car, are eager to receive books. The first four years of the Mission in Orissa have seen the four original members strengthened by four others from England; four have been added to them, baptized by their brethren in India; and four others have been baptized at Cuttack. But of this number Mr. and Mrs. Peggs have been compelled to return from ill health, Mrs. Sutton died at Pooree, and Mr. Rennell, the first fruits of the Mission, died in October at Cuttack. The funds of the Society it is hoped will realise 2000l. in the last year; another Missionary or two is expected to proceed to Orissa next year, and the hands of Mr. Hudson, the first Missionary in the West Indies, recently appointed to Jamaica, it is hoped, will soon be strengthened by additional helpers. Upon a retrospect of the dealings of God with their infant society, its friends are encouraged to "thank God and take courage," and to hope that if their resources and exertions be prosperous, the scripture will be fulfilled, "Though thy beginning were small, thy latter end shall greatly increase," and again—"they that be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in."

LONDON BAPTIST BUILDING FUND.

AT the Quarterly Meeting of this Society, held at the Mission House, Fen Court, Oct. 24th, the following sums were voted, viz. to

	£
Walsham-le-Willows, Suffolk...	30
Dover, Kent	100
Brayford, Devon.....	50
Gloucester	100

Though this Society has been supported beyond what some persons anticipated, yet it seems to be overlooked by many, who, before its formation, were regular and generous contributors to Country Cases. And is it not also probable, that many Donors and Subscribers to this Fund will find, by a reference to their Cash Accounts in the past years, that their present contributions to this object are not equal to what, upon an average, they formerly devoted to

it? If the friends of religion could be persuaded, at the present time, to combine their energies, and make one grand effort in favour of this Institution, the cases now on hand, might speedily be relieved. This is very desirable, that in future, without any extraordinary efforts, cases might meet with prompt attention, as they come to hand.

The Committee regret, that the circular lately addressed to our churches, in London and its vicinity, has *so very partially* accomplished the end they desired and anticipated. Probably the matter is yet under the consideration of some from whom contributions may soon be expected. The Committee are painfully impelled to state, that many of the trust deeds, which have recently come before them, have been unsatisfactory, either with regard to the form, the enrollment, or the power of the trustees. It is scarcely necessary to add, that persons employed to make trust deeds for dissenting places of worship, should be particularly careful in the construction of them.

The annual meeting of this Society, will be held in January 1827, of which due notice will be given in the Magazine.

ASSOCIATIONS, ORDINATIONS, &c.

SOUTH-EAST (WELCH) ASSOCIATION.

At Caerphilly, Glamorganshire, June 6, 7, and 8, Sermons were preached by Messrs. D. Roberts, W. Evans, D. Rees, D. Richards, D. Davies, F. Hilly, B. Coombs, J. Jones, J. Evans, J. Edwards, J. P. Davies, and D. Evans. The following is the state of the Churches during the last year:

Baptized.....	417	Died	96
Restored.....	93	Excluded.....	168
By letter.....	56	Dismissed	4
	566		268

Clear increase, 298.

CAERLEON, MONMOUTHSHIRE.

The Baptist meeting-house was re-opened, after considerable enlargement, April 19, 1826. Sermons were preached by Messrs. D. Saunders, J. Baynes, M. Thomas, and R. Pritchard.

BLAENAVON, MONMOUTHSHIRE.

A new meeting-house was opened, April 20, 1826. Sermons were preached by Messrs. T. Harris, D. Saunders, W. Richards, M. Thomas, D. Roberts, T. Jones, and W. Rogers.

ANDOVER.

On Wednesday, October 18, 1826, Rev. S. Whitewood, late of Stepney Academy, was ordained to the pastoral office, over the Baptist Church at Andover, Hants. Rev. J. Jefferison, *Independent Minister of Andover*, commenced the services of the day, by reading suitable portions of Scripture and prayer. Rev. W. H. Murch, of Frome, stated the principles of dissent, and asked the usual questions. Rev. H. Russell, of Broughton, offered the ordination prayer. Rev. T. Welsh, of Newbury, Mr. Whitewood's pastor, delivered the charge from Acts, xx. 28. Rev. J. H. Hinton, of Reading, addressed the church and congregation from Heb. xiii. 17.

In the evening, Rev. J. H. Hinton again addressed the congregation from Heb. vi. 15.

Rev. Messrs. Davies, Futcher, Burnett, Yarnold, George and Walcot, gave out the hymns, and engaged in the devotional exercises of the day.

SWANWICK, DERBYSHIRE.

Sept. 26, 1826. Mr. C. Stovel, of Stepney Academy, was ordained pastor over the particular Baptist Church at Swanwick, Derbyshire. The Rev. Mr. Jones, of Chesterfield, stated the nature of a Gospel Church, and asked the usual questions The Rev. J. Jarman, of Nottingham, offered up the ordination prayer, and then delivered an impressive charge, from Rev. ii. 10, (last clause.) In the evening, the Rev. Caleb Birt, A. M., of Derby, addressed to the Church, a discourse founded on Heb. xiii. 17. The devotional exercises were conducted by the Rev. Messrs. Roane, Bincliff (Independents), Nott of Sutton Ashfield, and the Rev. W. Fletcher, the senior pastor of the Church at Swanwick. This venerable individual has now arrived at the 81st year of his age, and Swanwick is only *one* of the deserts that have blossomed through his laborious and persevering exertions. The Church, which consists of 110 members, has been raised to its present state, entirely through his instrumentality: the infirmities of age, and a conviction of the increasing necessity of ministerial activity, induces him to join with the Church in unanimously inviting Mr. S. to share with him the labours of that important district; and the interesting and crowded congregations that attended the services of this day, seem to promise that he will yet be permitted to see the church over which he has watched with more than parental solicitude, blessed with the increase of God.

MONTHLY REGISTER.

FOREIGN.

SPECIAL care has been taken by the Government of *France* to secure the orthodoxy (in the *papistical* sense of the word) of its future Sovereign. The *Bishop of Strasburg* has been appointed Preceptor to the young Duke of Bordeaux, the Heir Apparent, and he has chosen *two Ecclesiastics* as his assistants. But even priests have been outwitted before now.

The Session of the States-General of *Holland* was opened Oct. 16, by the King in person. His Majesty's speech gave a satisfactory account of the state of the kingdom. We quote with pleasure the following—"Public instruction is more and more adequate to the wants of society. The indigent class can every where enjoy it gratuitously. In some towns a beginning has been made, with success, to give to the working classes special instructions, with a view to increase their practical knowledge."

From *Spain* and *Portugal* but little intelligence has arrived, and that by no means of a gratifying nature. Popery is the curse of those kingdoms: neither peace nor prosperity can be enjoyed while that odious system retains its predominance.

Italy is much disturbed by banditti and the Carbonari. When the Pope lays hold on one of the latter class, he sentences him to nine days' prayers and three days' fasts, the prayers to continue two hours and a half each time! What an appropriate punishment! How truly ecclesiastic!

The *Turkish* Sultan seems to be proceeding with unusual vigour in restoring tranquillity to his capital A dreadful fire broke out in Constantinople about two months ago, which lasted 36 hours, and destroyed 25,000 houses.

We regret to state that the affairs of *Greece* wear a gloomy appearance. *Colombia* also is in an unsettled state.

Hostilities have commenced between *Russia* and *Persia;* the Persian troops, it is said, have been several times defeated.

The "Great American Diet," or "Congress," was opened at Panama, June 22, by the Representatives of Colombia, Guatimela, Mexico, and Peru. The object of this meeting is to secure the union of the South American States. We were gratified to observe, in the opening speech of the President, a distinct recognition of the principles of "free commerce," and "religious toleration." "Thirty-three millions of victims," said the President, "sacrificed by fanaticism, from the time of the Jews to the present age, should teach us to be humane, pacific, and indulgent to those who pursue a different path from ours. Let the foreigner come, and whatever be his worship, he will be received, respected, and protected, if his morality, which is true religion, does not belie that which was taught by our Saviour."

DOMESTIC.

The approaching meeting of Parliament, on the 14th inst. will excite great interest throughout the country, on account of the expected discussion of the Corn Laws.

The new Roman Catholic Association in Ireland is exceedingly active. It would be well if Protestants were a little more alert.

Communications have been received from the Arctic expedition, which state that Dr. Franklin and his party were in good health, and indulged sanguine hopes of effecting their object. We cordially wish them success.

IRISH CHRONICLE,

NOVEMBER, 1826.

THE readers of the IRISH CHRONICLE will, we doubt not, consider the correspondence of the present month as peculiarly interesting; and but for want of room it would have been gratifying to have inserted additional communications, which, however, on this account, must, for the present be withheld.

To the Rev. Mr. Ivimey.

Ballina, Sept. 13, 1826.

MY DEAR BROTHER,

THROUGH the divine goodness I have been enabled to complete another inspection of the several Schools in my district, the return, &c. of which I now enclose. I have found the Schools in general well attended, and the children diligent in committing the Scriptures to memory, but I am very apprehensive that for a short time from this period, they, as well as all other Schools of the same description, will be but thinly attended for Dr. —, the Popish Bishop of K—, who resides in B—, is travelling through his diocese, on account of what they call the jubilee, and exclaiming in every Chapel against the Schools, and forbidding the children to attend. But you will not I trust be discouraged; the Schools I am persuaded will soon be filled again; indeed already the children are returning. I lately had an interview with the Bishop, which arose out of the following circumstance. The house of a poor woman who lives near to us caught fire while she was at mass, and myself, and a gentleman in the neighbourhood, went round the town to collect a few shillings in order to remunerate her for the loss she sustained, and we waited on the Bishop, to solicit his aid, which he cheerfully gave us. We were shown into a room where there were six young men just going off to Maynooth. We sat for a few minutes, when the Bishop made his appearance, and as soon as he entered the room, these six youths fell down on their knees before him!!! Oh! when will Ireland be emancipated from the tyranny of popish superstition! The Priests in this town are very much on the alert, especially Mrs. Briscoe's Priest, as I call him, who has made the parents solemnly vow not to send their children to our Schools; in fact they are using every effort, but our work is of God, and they cannot overthrow it. Indeed, their very opposition does good: it excites the astonishment of the people, and makes them curious to ascertain the reasons of it; so that, in fact, they are promoting our cause, and destroying their own, by the reaction of their own efforts. So the Lord causes the wrath of man to praise him, and the remainder of wrath he will restrain.

By comparing the present "Return" with the last, you will perceive some alterations in the list of Schools, occasioned by removals which I have found it expedient to make. E. Wills, who used to teach in Ballaghamuck, I have removed to Cloontakilla; and Pat. Diffly, formerly of Laughnaha, is now teaching in Carrowliamore, about three quarters of a mile from his former station. The School at Barnhill, No. 33 on the list, is a new School commenced the latter end of June last, and promises to do well. I wish you particularly to observe, that the number of Schools in my district is not increased, but exactly the same as when I first came here; I mention this lest you should think that I am unmindful of the state of the funds. I shall be glad to hear of their improvement, for I have many applications for Schools, which, of course, at present I refuse, though I hope soon, I shall, from the increase of the funds, be warranted to accede to them.

I was highly gratified with the Hammersmith School, at Cranagh, No. 1, on the list. On the day previous to the inspection two ladies of the first respectability in the neighbourhood (Mrs. K. of R., and her sister Mrs. M.) called at the School, and heard that I was to be there the next day. The School is about three miles from Ballina, and, the day being fine, Mrs. B. and I walked over to the inspection. When we reached the place, we found the two ladies waiting our arrival, who remained during the inspection, which occupied me nearly three hours, and at the close, expressed their great satisfaction at the state of the School; and one of them, Mrs. M., presented the

mistress with a very handsome shawl. There is a girl in this School, that has committed to memory 200 chapters, and a little boy only six years old, who repeated to me five chapters, and who has done so for the last three quarters; his name is N. M. and he is certainly a prodigy. Indeed, as I before stated, the children generally are making a pleasing progress in committing the Scriptures to memory.

Since my last I have preached at Ballinglen, Easky, and Kilmacktige. At the former place, I preached under very interesting circumstances. I intended to have preached in the house of W. S., one of our Sabbath readers, but the place was too strait for us, and we adjourned to the top of a rock, at the foot of which his house stands. The evening was beautifully serene, and the delightful scenery of the glen was spread out beneath us. At a little distance, through an opening between the mountains, we beheld the Atlantic Ocean majestically rolling and spending its waves against the head of Down Patrick. On the top of the rock where I preached, at a few yards' distance, there were some poor deluded creatures performing a station at a holy well, by order of Bishop ——, because they did not know their catechism. Here then, with my congregation sitting on the grass, I preached from 1 Cor. i. 23, 24, and I think never with greater pleasure in my life. At Easky I preached to a numerous congregation, and at their earnest request I agreed to visit them regularly at stated times. They received me indeed with the greatest kindness, and have promised every accommodation in their power whenever I can visit them.

My congregations here are increasing, and I trust that my feeble efforts will not be fruitless.

Wishing that every blessing may attend you and yours, the committee, and all the agents of the Society, I am, dear Brother, yours very affectionately,

JOHN PAUL BRISCOE.

From the Rev. Mr. Wilson to the Secretaries.

Boyle, Sept. 14, 1826.

DEAR BRETHREN,

I HAVE just completed my quarterly inspections, and herewith transmit the returns to you, together with the Readers' Journals. I have seldom witnessed a summer's quarter that has been more satisfactory, either as to the number of children in attendance, their general proficiency, or as to the quantity of Scripture committed to memory. And with respect to the beneficial effects of this latter practice, I refer you to two of the Journals that accompany this.

In that of P. B. you will perceive the increasing attachment to the word of God, that accompanies a more extensive knowledge of it; and the determination to surmount difficulties, and to brave dangers, that is connected with this knowledge of and attachment to the Bible. You will not be surprised that opposition should be given to the School referred to, by a Priest that is hostile to the reading and committing the Scriptures to memory; when I tell you, that at the last inspection, the whole of the reading class, twenty-five in number, repeated five chapters; twelve of that number repeated twenty-one chapters; six of them thirty chapters; and one of them seventy-five chapters in the New Testament. This is the "Harlow" Female School, situated in a very retired part of the county of Leitrim.

In another Journal you have a pleasing account of two boys belonging to two of our Schools, in the same county, which account, as far as human judgment can go, is, I have no doubt, perfectly correct. To the first-mentioned I gave a Bible on my second interview with him, some months ago, having ascertained his love for the word of God; and I have since learnt that it is his constant companion in his leisure moments. Of the other boy I knew nothing until the last inspection, when on stating that he merited a premium, a gentleman present, rose and whispered to me to give him a Bible, for it was what he was anxious for, and I afterwards learned some of the particulars which O'B. has given: but I may add, that my informant was not either of the persons there mentioned. In this same School, there was a young man, who had previously been a scholar, but who had left school to go to business, who stood in the reading class, and repeated fifteen chapters, and on awarding the premiums he was entitled to a Bible. I found that he had entered his name, though he cannot continue in the school, and had committed three chapters for the sake of obtaining a Bible.

In another school a young man offered to commit several chapters to memory for the same purpose. Such is the increasing desire evinced by many to possess the word of God. Oh, that he, who has said, that "he will magnify it above all his name," may bless its circulation to the conversion of multitudes to himself!

Yours affectionately,

J. WILSON.

To the Rev. Mr. Wilson.

REV. SIR,

THIS day I returned from the county of Leitrim, where much good is doing through

our Society. Last Sunday the parish Priest of N. spoke against one of our schools in the Chapel, and said, "if any of them would send their children to the Free-Schools that he neither would anoint, nor hear their confession." The evening of that day the clergyman of that parish met one of the school girls, and he asked her was she at Mass that day; she told him that she was. "Well," said he, "what did the Priest say concerning the schools to day?" The girl told him what the Priest said. "Well," said he, "I suppose you will not attend your school in consequence of that?" "Yes," said she, "I will every day regularly, for I have no money to give any other Teacher, and if I had, I could not expect a better Teacher than Mrs. R., who is capable of instructing me in reading, writing, knitting, and needlework; and I do not see the evil of going to it no more than to the chapel." The Priest of that parish came in to one of his parishioners, and said to him, "I am informed that your daughter has more of the Scriptures committed to memory than Mr. B.," meaning the parish minister, "and," added he, "if you do not keep her at home, I will make an example of you in the parish." The poor man being so much afraid of what the Priest said, kept his daughter at home from the school for six or seven weeks, during which time the girl felt great uneasiness, for her father would not allow her to bring in her Testament to the house; so she hid it in some place where she would go two or three times in the day to commit a portion of it to memory; and when she used to go milking the cows, either evening or morning, she would get four or five verses committed before she would return; so when she came back to her school she had more committed to memory than any of those that attended regularly: "Betty," said the mistress, "I did not expect that you would get on so well." "Ma'am," said she, "there is not a morning since, but I would pray to God in order to have the young Priest removed out of the parish, in hopes that I would get leave to come to this school again." This is sufficient to show the friends of our Society that the power of Satan is not able to prevail against them. I endeavoured to do all the good that lay in my power in reading the word of God, in every place that I got an opportunity. I remain yours truly, &c. &c.

Sept. 9, 1826. P. B.

To the Rev. Mr. Wilson.

Sept. 12, 1826.

REVEREND SIR,

EVERY day since the commencement of the present month, I read the Irish Scriptures as usual, and endeavour to call the attention of all whom I addressed, to appreciate the glad tidings of salvation, and how God was putting it into the hearts of many to send his word in their own tongue, as the voice of instruction among them. Parson R. and Thomas Moore told me of two boys, who attend our schools, in D. and D., who by reading and hearing the Scriptures read, have been enabled through divine grace, to build their hopes of salvation on the merits of the Saviour, to discover the delusion and errors in which they were brought up, and to prefer the unerring word of God, to the corrupt and erroneous doctrines of men. One of those whose name is M., was beat and bruised by his brethren, for renouncing Popery, nevertheless he told them, if they were to murder him, that he never would renounce the religion of the Bible; the other, whose name is B., is sanctioned by his father, who is nearly cured of Popery by means of hearing his son read, and repeat Scripture tasks, but is much persecuted by his mother and her friends for consulting the Scriptures instead of the Priest, respecting the means to obtain eternal life. Wherefore they combined to send him to his grandfather's place, that he might forget the doctrine he learned in the school; but when he was going, he laid hold on the Testament (which they endeavoured to take from him), and said, "that he would not part with it, if they tore him asunder." I met with a schoolmaster whose name is T., in C., who accompanied me as far as the wooden bridge: he asked me many questions concerning religion: I answered him from the Scriptures, and published the Gospel in his hearing. When we were parting he told me, that he was then convinced that the Holy Scriptures were the source of divine knowledge, and that in time to come he never would place confidence in the dictates of the Priests. O'C. the schoolmaster, told me that it was after he quitted teaching for our Society, that he began to reap benefit from the Scriptures he read in the school, and the many lectures he heard from us; in comparing the doctrines of the Church of Rome with these, he was obliged to confess that the word of God was able to make wise unto salvation; he asked Priest D. if the soul was to be judged immediately after its departure from the body. "Undoubtedly," said the Priest: "And is that judgment irreversible?" said O'C. "Decidedly so," said the Priest, unthinkingly. "In that case," said O'C., "there is no necessity for purgatory." The Priest seemed confounded, and said, that these were matters too deep for them to pry into. I remain, &c.

J. O'B.

To the Secretaries.

Limerick, Sept. 18, 1826.

MY DEAR SIRS,

WITH this I send the Readers' Journals for the present month, and the statement of the schools for the quarter. Nothing can show the desire of education more, and the thirst for knowledge, than that the schools continue to exist and rather increase; notwithstanding the most persevering efforts, threatenings, libels, scandals, and denunciations to put them down, by those, the continuance of whose craft, support, and influence depend on the most gross superstition, and fatal ignorance. Only read the long, the laboured, libellous, I will add the wicked and blasphemous Charge of Dr. Doyle against the Bible and School Societies, and against the government for sanctioning them; but they will be the glory and stability of the Constitution. "Righteousness exalteth a nation, but sin is the reproach of any people." In the above mentioned barefaced insulting Charge, there is not a moral precept, nor a sentence of the Gospel, but all against that blessed word, which is designed for the annihilation of Antichrist, whom the Lord shall consume with the Spirit of his mouth, and destroy with the brightness of his coming, 2 Thes. ii. 8 Great and wonderful effects have been produced. Look at the Readers' Journals, look at the Readers themselves; a part of the fruit of the Society's exertions, once the zealous and superstitious dupes of imposition, but now the pious and faithful servants of the Society and of the Lord. In J. V.'s letter to me, which I send, you will see the anxiety for knowledge the multitudes evince, to whom he reads, and teaches to read the word of God, in their own tongue, and teaches a school in one of the darkest parts of the world, seventy miles west of Limerick.* O, what a blessing to have the word of the Lord read to the multitudes there, and elsewhere, and their children taught, who never saw nor heard of a Bible or Testament, no more than the most remote Indians!

In examining the schools, I have been delighted with the answers of the children, the Scriptures which have been so generally read, and such stores committed to memory, have and must produce the most glorious effects. When the heavenly seed is watered with the dew of divine influence, "He shall come down like rain upon the mown grass, as showers that water the earth." There is a great work going forward, a wonderful enquiry excited. I am with great certainty informed that great multitudes would throw off the Popish yoke, but they are afraid of priestly influence, lest they should be deprived of employment, let die for want, and their lives be endangered.

Our Continental, Jew, and Bible Societies are become numerous and crowded, like those in England, enrolling the respectability and consequence of the country in their ranks.

To give you a circumstantial account of my humble labours, would occupy too much of your time: sheets only would contain it; therefore must dispense with the statement, however interesting it may be. I only say, that within the last fortnight I have travelled about 200 miles, through considerable parts of the Counties of Clare, Galway, Tipperary, Limerick, and the King's County. I have preached and expounded in a great number of places; in fact, I scarcely ever cease to speak in private and in public on all opportunities, and though I cannot of myself make the slightest impression, I trust the Lord has not suffered me to labour in vain. Since my last, about three weeks ago, I was greatly rejoiced: a lady with whom I was acquainted, returned from England for a short time, to see her friends; she called on us; the manner in which she spoke delighted and surprised us; before she went to England she heard me speak on the great truths of the Gospel: she told many in several places that she was a blind ignorant sinner, and that I was the means of directing her to the Saviour for the salvation of her immortal soul, "on whom she entirely depends for present and eternal happiness." Her soul is filled with love and zeal. Since she went to England, she has been the means of the conversion of a man she visited in dying circumstances, who thought to have obtained heaven by his own performances, but who died rejoicing in the Saviour only. I am, my dear brethren, yours truly,

W. THOMAS.

* This letter fully answers the description of Mr. Thomas, but we have not room for the insertion of any part of it.

Subscriptions and Donations received by Mr. Burls, Treasurer, 56, Lothbury; and the Secretaries, Mr. Ivimey, 7, Heathcote-street, Mecklenburgh-square; and Mr. Pritchard, Thornhaugh-street.

Collected by Rev. Mr. Blundell of London at Colnbrook, Reading, Oxford, Abingdon, Tewsbury, Cheltenham Melksham, and Bourton-on the-Water	54	8	0
Collected by Rev. Moses Fisher of Liverpool, for the Schools, at Bradford, Yorkshire	24	8	0

*** The Annual Report may be expected in the course of the next month: its delay has been unavoidable.

MISSIONARY HERALD.

BAPTIST MISSION.

HOME PROCEEDINGS.

OXFORDSHIRE AUXILIARY SOCIETY.

THE Eleventh Annual Meeting of the Baptist Auxiliary Missionary Society for Oxfordshire and Counties adjacent, was held at Blockley, on Wednesday, Sept. 20, 1826.

In the morning, the Rev. R. Pryce read and prayed; the Rev. H. Page preached from John xii. 24; the Rev. J. Mann (Independent) concluded in prayer. In the evening, the Rev. T. Coles read and prayed; the Rev. T. Waters preached from Heb. viii. 6. "A better Covenant;" and the Rev. S. Taylor closed in prayer. At the meeting for business, which was held at the Meeting House in the afternoon, the Rev. James Hinton prayed. Mr. Crescens Smith was called to the Chair. An Abstract of the last Report of the Parent Society was read by the Secretary, together with the operations of the Auxiliary during the past year; these were felt by the meeting to afford much additional encouragement to persevering exertions. The diminution of the resources of the Parent Society, arising chiefly from the commercial difficulties of the country, was urged as furnishing a powerful stimulus to all the friends of the Sacred Cause, to do their utmost towards supplying the deficiency; and the ardent hope was also expressed, that they would cherish the deepened impression of the necessity of incessant and fervent prayer for the more copious effusion of the Holy Spirit, as essential to the success of all Missionary labours. The Resolutions were moved and seconded by the brethren present, who severally addressed the meeting with much feeling and effect. T. C.

BRATTON.

ON Thursday, Sept. 14, 1826, a meeting was held at Bratton, Wilts, in the Baptist Chapel, to form a Branch Society, in connection with the Wilts and East Somerset Auxiliary Baptist Missionary Society.

The Chair was occupied by John Sheppard, Esq. of Frome, and the several resolutions were moved and seconded by P. Whitaker, Esq., Rev. Messrs. Saffery, Elliott (Independent), Worth (Methodist), Palmer (Independent), Gough, Olver (Methodist), and Bunce. The meeting was a very interesting one, and the contributions at the doors nearly doubled any former collection. It is hoped that many other places in the counties will follow so laudable an example. J. S. B.

GOSWELL ROAD.

THE Eighth Anniversary of the Auxiliary Missionary Society, connected with the Church and Congregation in Spencer Place, Goswell Road, took place on Tuesday Evening, Oct. 17th, the Rev. Eustace Carey in the Chair.

After prayer had been offered by the Rev. J. Peacock, Minister of the place, and an appropriate address by the Chairman, the Report of the Auxiliary was read, and the usual resolutions were proposed by the Rev. Messrs. Wood, Fletcher, Evanson, Dyer, Hargreaves, Carpenter, Drayton and Eason. Those of our readers who are acquainted with the circumstances of this infant cause, will be convinced that its supporters are zealous in the cause of Missions, when we state that the amount raised during the last year exceeded £45, one third of which is appropriated to the Baptist Irish Society, and the remainder to the Mission.

WE beg leave to direct the attention of our female readers to the following communication, which has just been handed us by a highly valued correspondent. The proposal it contains is peculiarly sea-

sonable, as the receipts on account of Female Education have been much less of late than usual, while increased operations in this department abroad call for augmented resources.

A few Ladies of the Baptist Denomination having proposed to aid the Funds of the Calcutta Female Schools, by sending out to India various Articles of Fancy Work for Sale, will be most happy to receive the assistance of any other Friends, who may be willing to unite with them in contributing to so laudable an object.

The articles mentioned in the subjoined list are particularly recommended. Whatever is prepared for the purpose should be ready by the end of April next, when due notice will be given where they are to be sent; and it is probable the whole may be forwarded to India at a very trifling expense.

Work Boxes, Work Bags, Card Racks, Fan Mounts, Netting Cases, Purses, Portfolios, Charade Cases, Pincushions, &c. &c.

N. B. Fire Screens will *not* be useful articles.

FOREIGN INTELLIGENCE.

DIGAH.

It is with much concern that we announce the death of a truly valuable female Missionary at this station: Mrs. Burton, wife of the Rev. Richard Burton, who had arrived not long before from Sumatra. It has been doubtless felt, by her widowed partner, a merciful arrangement of Divine Providence, that this afflictive stroke was delayed till himself and family had been removed from their hazardous and solitary abode among the Bataks, to a spot where civilized and Christian society were not unknown. May ample consolation be afforded to him, and to his diligent Missionary brother, who, in a very few days afterwards, had to drink of the same bitter cup! The following particulars of his affecting loss are given by Mr. Burton in a letter to a relative, dated

Digah, April 13, 1826.

Fearing that the sad tidings I have to communicate should first reach you from some other quarter, I cannot longer delay writing, though I feel very unfit for the task. You already dread that I am about to add, that our beloved Mary is no more! Alas! my dear brother, it is too true—she is no more here, she is "before the throne." On Saturday, the first instant, just at midnight, she sweetly fell asleep in Jesus. She had been ill about two months, but for a length of time, indeed, almost to the last, we did not think much of the disorder. Her strength, however, gradually declined, and during the last month of her illness, she was almost constantly confined to her bed. Her medical attendants pronounced the disorder to be an organic affection of the stomach, which was beyond the reach of human aid. Our kind friend, Dr. King, senior civil surgeon at Patna was with us constantly for the last forty-eight hours, and Dr. Dickson, superintending surgeon of the Dinapore station, who lives next door to us, shewed us every possible attention, as did also two other medical gentlemen belonging to the military. Nothing was wanting that human skill or kindness could supply.

You know that dear Mary's piety and devotedness to her Saviour, as well as her natural abilities, were of the first order. She was, however, remarkably humble, thought meanly of herself, and seldom spoke freely on religious subjects to any, I believe, but to me. Her hopes all centered in Christ, and the prevailing feeling of her heart, for years, has been that to depart and be with him is far better. She only valued life for the sake of being useful to others, and on this object, wherever she was, in whatever society she mingled, she kept her eye steadily fixed. The Malay language was as familiar to her as the English, and many of the poor females of that depraved people have heard the Gospel from her lips. Her last strength at this station was spent in teaching a day school at Dinapore of boys and girls belonging to invalided European troops. Her daily aim was to impress their minds with the truth as it is in Jesus, and I trust it will yet appear that her labours were not in vain. She was the means of bringing many of the parents of her poor scholars regularly to attend the preaching of the Gospel. She felt at one time an anxiety for life for the sake of her dear children, which she thought inordinate, but from the time of dear Phœbe's death, her mind was wholly delivered from care on this head. That stroke loosened her hold surprisingly on every thing earthly. As she felt her end ap-

proaching, her composure and resignation were remarkable. On the day before her departure, as I was leaning over her, she inquired if we were alone, and finding that we were, she instructed me where I should find certain articles after she was gone, what I should do with regard to her clothes, and where I should deposit her precious remains, with as much composure as if she had been leaving us only for a few days. She then said, "I have much to say, much to my dear brothers, much to dear S., much to dear Miss C. L, and the dear Miss B—, but I have not breath;" she could add no more. Dr. King twice at different times asked her if her mind was composed. Her answer was both times the same; pointing to me, she said, "I have not a care upon earth, but for that dear husband." She once said to me, "I do not feel *ready* to die—it is sad to die, and to have shewn no more love to Christ." On my replying, "My dear Mary, you are ready, inasmuch as you feel your dependance to be wholly on Christ, for wisdom, righteousness, sanctification, and redemption." She answered, "*true, true.*" A few hours before her death, seeing that her end was drawing near, I said, "my Mary, are you willing to depart?" She replied, "Willing, willing." She continued to enjoy the use of her faculties to the last. As Mrs. Rowe and myself were repeating texts of Scripture and hymns to her, about two hours before her death, she distinctly and ardently said, "Come, Jesus Christ, come, Jesus Christ;" and these were her last words. My dear brother, our Mary sleeps in Jesus. Her happy spirit beholds his glory, and she is like him, for she "sees him as he is." Precious, precious Gospel! what price shall we affix to "a hope full of immortality?" We have not long to remain behind. May we be the followers of our beloved Mary, who now, through faith and patience, inherits the promises. The second day after her departure, I had a severe attack of fever, brought on by long continued watching and anxiety, which reduced me very low. On the third day of the fever, Mrs. Rowe (of whose kindness and attentions to the dear departed, myself, and children, I cannot speak in terms sufficiently strong), wrote for brother Leslie to come up from Monghyr with all speed, as she feared the result. On the day we expected him, we received a letter from Mrs. Chamberlain, informing us of the death of dear Mrs. Leslie. She was seized with that dreadful disease the cholera, on Saturday morning at 10 o'clock, and died on Sabbath afternoon at 4! As soon as the fever left me, I accepted a kind invitation from Dr. and Mrs. King, to spend a few days with them at Patna with my dear children. Through the blessing of God, on these means, I am now pretty strong again, though not yet able to preach. My dear babes are quite well, and too young to know their loss.

May the Lord abundantly sanctify to us all this trying event, and prepare us for his coming!

MONGHYR.

THE very cheering prospects at this station, have been darkened by an event equally painful and unexpected, of which we have received intelligence since our last publication. We refer to the decease of Mrs. Leslie, which took place on Lord's day, the 9th of April last, in the 22nd year of her age.

On the day preceding, when the children of the three Native Schools attended as usual for examination, she heard them all repeat the catechism, while Mrs. Chamberlain and Mr. Leslie heard them read. After the examination was over, she felt exhausted, and took a little refreshment; but as this was not retained on the stomach, fears were entertained of an attack of the cholera, and medical aid was immediately resorted to. All, however, was in vain; the unfavourable symptoms increased, and at four in the afternoon of the next day, she expired, exchanging an earthly sabbath for that "nobler rest," for which, through infinite mercy, she had long been prepared.

Though her removal was so sudden, the frame of her mind in the immediate prospect, was tranquil and serene; and, when asked what message should be conveyed to her mourning parents, she begged they might be told that she had never for a moment repented leaving all that was dear to her in her native land, and that she considered her union with Mr. Leslie the happiest event of her life.

Three years have scarcely elapsed since the designation of Mr. Leslie took place at Coventry; than which the writer of this article never attended a service more pleasingly impressive. There is good reason to hope that some individuals derived advantages of the highest nature from the engagements of that memorable day. Not a few of those who were then present, have in the month now closed, listened to the funeral discourse delivered on the occasion of Mrs. L.'s decease by an amiable servant of Christ, once a Missionary himself, but who has long been one of the

resident ministers in that City.* May the latter service prove yet more useful than the former, and many be constrained henceforth so to consecrate themselves to the Lord, that, when they quit this world, the text then chosen, may be as applicable to them as it was to the dear deceased; "*Blessed is that servant whom his Lord, when he cometh, shall find so doing.*" It is not improbable, that the funeral sermon, with some brief account of Mrs. Leslie, may be published.

BURMAH.

American Baptist Mission.

AFTER a long season of anxiety and suspense, we have great pleasure in stating that authentic intelligence has been received of the welfare of Dr. and Mrs. Judson and their companions, the Missionaries to this extensive empire.

Dr. Price, one of this little band, was employed in the negotiations between the Emperor, and Sir Archibald Campbell, Commander in Chief of the British Army, and he has since visited Calcutta as Envoy from the Golden-footed Monarch. While in that city, he gave our brethren an affecting account of the hardships and sufferings they underwent during a long and rigorous confinement, some interesting particulars of which we hope shortly to be able to lay before our readers. It should appear that Mrs. Judson was not so closely confined as her husband, and a letter has appeared in the public papers, warmly expressing the gratitude of the English prisoners for her unwearied good offices on their behalf, and adding that the Burman monarch and his ministers were induced to come to terms with the British, earlier than they otherwise would have done by her representations and remonstrances. What credit is due to this statement, we shall probably soon have better means of judging. In the mean while, it will be regarded as a token for good that these devoted servants of the Redeemer have been preserved in safety amidst scenes of such imminent peril. They have doubtless been re-inforced, ere now, by Messrs. Wade and Boardman, who have been waiting at Calcutta, some months, with that intention; and the friends of Missions will unite in earnestly desiring that they may be rendered extensively useful in the barbarous region selected as the sphere of their labours.

* Rev. J. Jerard.

PORT ROYAL—(JAMAICA).

UNDER date of the 8th August, Mr. Coultart gives the following account of a visit paid to this town, the ancient capital of Jamaica, where preaching has been maintained for several years, by our Missionaries from Kingston.

Last Saturday week, Messrs. Tinson, Knibb and myself, took a row to Port Royal, in the cool of the evening, that we might be ready at an early hour on Sunday morning to baptize a few people there, who had been waiting some considerable time for the administration of that ordinance. A few of the number had told their simple and acceptable tale in Kingston years before, but could never obtain leave at the times of baptism to be present with us, and consequently were obliged to remain as they were. Others had given a very pleasing account of the change of heart they experienced to Mr. Knibb and some of our deacons who had at various times waited upon them for that purpose. Many of our people had preceded us on the Saturday to erect tents at the sea side, for the accommodation of the baptized. These were completed when we got down, and also two lines of posts and ropes were run into the sea to guide us to a suitable depth, and to keep off the spectators. We understood that the white inhabitants were highly pleased with the preparations made and that a gentleman of influence there, had furthered the work as much as in his power by lending sails, ropes and posts. Some of the most respectable inhabitants of the town were very desirous of being present in the morning at the administration of the ordinance, and we believe, did not go to bed at all, but sat up and intreated the people to sing hymns to keep them awake.

At five o'clock on Lord's day morning, we got into a canoe, and were soon at the appointed place, when there were present canoes and spectators beyond our numbering. Mr. Knibb stood on a bench at the edge of the water, and gave out the hymn, "Jesus, and shall it ever be," &c. The great majority of the people were as still as death, and the sea itself, as far as we could see, appeared hushed and listening to the unusual song. Mr. Tinson prayed, after which, I went into the sea until I found suitable depth and good standing. There, after speaking a few words to the very respectable audience crowded into the canoes which formed a complete crescent before me, I baptized seventeen persons in the name of the adorable Trinity. Our hopes, and our prayers are, that they may endure to the end.

This we know, that God, who we hope called them out of darkness, can ensure, though they live in a spot once, if not now, notoriously depraved. The whole scene around us was exceedingly pleasing. The broad and still expanse of water had a fine effect upon the mind, as it lay shewing on its mirror-like surface, the various features of that peaceful day — the day of God. The fort upon our right, which looks fiercely over the sea, was *manned with ladies*, or with the sons of peace, who came to satisfy their curiosity, and bid us God speed, in the labours of the Missionary field.

The report of our Sabbath morning labours having got abroad for some days previous, curiosity was excited to such a degree as would have induced you to suppose either the old inhabitants had arisen to witness a scene so novel, or that Jamaica was come with her many-coloured population to spend the Sabbath in Port Royal. We hope to go down next Lord's day to form the members there into a little church, as many are servants, and cannot attend in Kingston above two or three times a year, if at all. There are now in Port Royal about 150 members that we shall dismiss from our church in Kingston, with the hope that Mr. Knibb chiefly, and some one of us, when he cannot, will be able to supply the spiritual necessities of these poor people.

Amidst much that is painful, there is some little of what is cheering. When I arrived in Kingston first, we had but one small church, and one place of worship, small and inconvenient, on the *whole island*, Moses Baker's excepted, which was 117 miles or more distant. Now I bless God that I have lived to see *nine* decent places dedicated to his service, and *four* promising, *very promising* places where great numbers are waiting with prayers and tears for some good men to instruct them in the kingdom of God.

Yesterday we baptized 45 in our chapel. The chapel was crowded to excess at an early hour, and we had many very respectable people present, who with the rest, were remarkably attentive and still during the service. All classes here behave with unspeakably greater decorum than many of the lower classes in England. I have never seen an indecorous act in the West Indies on such occasions. I think both the coloured and the black people manifest great veneration for religion.

MONTEGO BAY.

DURING the past month, the following statement, in reference to the necessities of this important station, has been put into circulation; and, we rejoice to add, not without success. Though the contributions, hitherto, have been almost wholly confined to London and its vicinity, it will be seen, by a reference to the list at the end of the present number, that they amount already to more than £400. We trust that such a commencement will encourage other friends to unite in this labour of love; and would especially remark that as the presence of Mr. Burchell is urgently required at his post, *promptitude* will render donations increasingly valuable.

Occasions like the present often elicit testimonies of Christian feeling and zeal which it is a luxury to witness. Without referring, more particularly, to such illustrations of this remark as the list before mentioned will supply, we may be excused for introducing the following extract of a letter from an esteemed ministering brother in the metropolis ——

> One of our members, a female servant, has been so much impressed by the appeal in behalf of Montego-Bay, that she is willing to contribute one pound towards commencing a subscription from Christian female servants. She thinks, if that class of persons were distinctly addressed, urging the matter upon them, from their superior situation to that of Negro-slaves, it would produce a considerable sum towards this object.

We are convinced, that this worthy Christian female will not be suffered to stand alone in her benefaction.

But we must no longer detain the attention of our readers from the "statement."

> Perhaps there are no stations in connexion with the Baptist Missionary Society, which have been so remarkably blessed by the Great Head of the Church, as those which have been established in the Island of Jamaica. The prospects they present, are truly encouraging, and form a very urgent claim on the friends

of Missions for continued support and encreased exertion. Not only is the harvest great, while the labourers are very few; but, in the most emphatic sense, it may be affirmed, that the fields are white already unto the harvest. The poor Negroes, hungering for the bread of life, most earnestly exclaim to their fellow-christians in Britain, "Come over and help us."

These remarks apply with peculiar force to the station mentioned at the head of this paper. Montego Bay is, in commercial importance, the second town on the Island. The estimated population is 6,000, and the Parish of St. James's in which it is situate, contains no less than 25,000 Negroes. Some of the proprietors are desirous, and more are willing, that their slaves should enjoy the privilege of religious instruction. About three years ago, the Rev. Thomas Burchell, from the Baptist Missionary Society, was sent to this town. At that time there was not a congregation of twenty persons, but such was the interest excited among the Negroes to hear the gospel, and so suitable did they find its doctrines to their circumstances, that, after a few weeks, the room at first occupied for worship became much too small to admit those who were anxious to attend. It was necessary to procure a larger, and this has been enlarged at different times, so that it is now capable of accommodating 500 persons. Such, however, is the eager disposition of the Negroes to attend the worship of God, that the congregation has encreased to five times that number; so that 1,000 persons crowd themselves into this room, while every other part of the house where the Preacher's voice can be heard is equally thronged, and even then, hundreds are frequently obliged to go away disappointed.

That under such circumstances a place of worship is needed, must appear evident to all, especially when it is added, that many of these poor Negroes travel after their week of labour, five, ten, fifteen, and even a greater number of miles, in the hope of hearing the word of God. They leave their homes at one, two, three, and four o'clock in the morning, according to the several distances they have to come, that they may be present at the morning service at six o'clock, and when once they have entered the chapel, many will remain there till public service re-commences, lest, if they should leave it, they should be unable to regain admittance.

The effect of such a crowded attendance, in an upper room only 12 feet high, under a vertical sun, may be easily conceived. The Negroes themselves, inured as they are to the climate, often faint with the heat; what then must the condition of the minister be, after forcing his way through the dense throng to the pulpit, an operation, which, of itself, frequently requires fifteen or twenty minutes to perform? Under such circumstances health falls a certain sacrifice, and even the life of the Missionary is placed in the most serious and imminent hazard.

If it were necessary to make any addition to the above recital of facts, it might be stated that, inadequate as the present accommodations are, the tenure by which they are held is very uncertain. The estate to which the premises belong is now for sale; and whenever it is disposed of, the congregation must immediately leave, while there is no other house in the town half so capacious. Meetings in the open air, or in any place not regularly licensed, are illegal, so that, in the case supposed, which may happen to-morrow, these hundreds and thousands of Negroes so destitute of religious knowledge, and so desirous of obtaining it, would be entirely scattered, and deprived of all opportunity of attending divine worship.

Since the commencement of the mission, a church has been formed, which consists at present of more than 300 members. Many were waiting for admission, when the ill health of Mr. Burchell constrained him to leave them; and above one thousand individuals, under the designation of "Enquirers," were evidently concerned for the salvation of their souls, and anxious to know him, "whom to know is life eternal."

The Negroes themselves are wholly unable to meet the expense of building a place of worship, but out of their poverty they most freely contribute what they can. The sum necessary, on the lowest calculation, is two thousand guineas, of which, it is supposed, they will, by strenuous and continued exertions, raise one half. The funds of the Missionary Society with which Mr. Burchell is connected are altogether inadequate, and therefore for the remainder they must appeal to the liberality of the Christian public, and it is earnestly hoped that the appeal will not be in vain.

London, 29th Sept. 1826.

Contributions received on account of the Baptist Missionary Society, from September 20, to October 20, 1826, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Colchester Auxiliary Society, by Mr. Richard Patmore *	15	17	2
Gloucester, Friends, by Mr. G. B. Drayton *	2	16	0
Minchinhampton, &c. by Rev. Thomas Burchell	4	1	3
South Wales Western Association, by Rev. D. D. Evans	96	0	0
Ipswich, Weekly Subscriptions, by Miss Sibly	3	0	0
SWITZERLAND, Mennonite Churches, by M. Jacob Moser, Petit Champoz..	14	14	10
Scarborough and Hunmanby, Subscriptions and Collections, by Mr. C. Hill	75	14	0
Hebden Bridge, Ladies' Quarterly Subscriptions, by Mr. Foster	4	18	7
Thrapston Auxiliary Society, by Rev. Samuel Green	20	0	0
Aberdeen Auxiliary Society, Friends at Garmond, &c. by Mr. W. Thomson	19	15	10
Moulton, Collection, by Rev. Mr. Gray	10	10	0
Romsey, Collection, by Mr. George	8	12	0
Haworth, Subscriptions, &c. by Mr. John Hartley	20	0	0
Shipley, Ditto, by Rev. I. Mann	13	0	0
Stepney Academy Chapel and Missionary Box, by Mr. Jenkins	1	17	6
Western District, by Rev. Richard Horsey, viz:			
Bradninch	11 0 0		
Chard	1 1 0		
Hatch	7 0 0		
Prescot	1 11 7		
St. Hill	1 1 0		
Tiverton	9 16 9		
Upottery	1 14 0		
Uffculm	2 11 6		
		35	15 10
Oxfordshire Auxiliary Society, in part:			
Abingdon (including Translations £17 17s. 5d. and Female Education £10 13s. 2d.)	69 8 7		
Oxford, St. Clement's	2 0 9		
Campden	2 19 2		
Blockley	12 2 3		
Burford	5 15 10		
Naunton and Stow	8 3 6		
Hook Norton	4 4 0		
		104	14 1
Paulton (Somerset), Collected by Rev. T. Clarke	5	0	0
Road (Northampton), Weekly Contributions, by Rev. W. Gray	6	9	2
Olney, Subscriptions, &c. by Mr. W. Wilson	10	0	0
Loughton, Half Year's Missionary Association, by Rev. S. Brawn	4	19	8
Goswell Road Auxiliary Society, by R. Cox, Esq.	31	9	6

* Omitted by mistake in our Number for September.

TRANSLATIONS.

Thornhill, near Dumfries, N. B. Branch Bible Society, by Rev. W. Rogerson	4	0	0
North Staffordshire Auxiliary Society, by Mr. Kennedy	20	0	0

SCHOOLS.

James Gorst, Esq. *Somers Town* ..... Donation.	20	0	0

FEMALE EDUCATION.

Lyme Half Years' Subscription for School at Digah, under the care of Mrs. Rowe, by Mrs. Flight	5	0	0
Buchan Female Society, &c. by Mr. W, Thomson	5	10	0

Erratum. In the Report for 1826, just published, there should have been inserted a Donation of £10 to the Mission, from James Taylor, Esq. of Stoke Newington.

FOR MONTEGO BAY.

Contributions already acknowledged	81	15	0	Ebenezer Maitland, Esq	10	0	0
Gloucestershire, Friends, by Mr. Burchell	38	1	0	Mrs. Bradney	5	0	0
Great Missenden, Friends, by Rev. S. Allom	2	0	0	Mrs. Horseman	5	0	0
Thomas Preston, Esq.	1	0	0	Mrs. Gosse	2	0	0
Mr. P. Millard	2	2	0	Perceval White, Esq	3	0	0
Friend to the Cause	2	2	0	A little Girl at School	1	0	0
J. B. Wilson, Esq.	100	0	0	Rev. Isaiah Birt	1	0	0
Mrs. B. Wilson	15	0	0	Rev. John Dyer	1	1	0
John Deacon, Esq.	50	0	0	Rev. C. T. Mileham	1	1	0
Samuel Salter, Esq.	25	0	0	S. N. Hollingsworth, Esq.	10	0	0
A. Gordon, Esq.	25	0	0	Edward Kemble, Esq.	5	5	0
Mrs. Ware	10	10	0	Henry Kemble, Esq.	5	5	0
A Friend	3	3	0	Dundee, Baptist Church, Seagate Street	6	0	0
				A West Indian, Liverpool	5	0	0
				Daniel Lister, Esq.	10	0	0

TO CORRESPONDENTS.

The thanks of the Committee are returned to Miss Huntley of Bow; Rev. Moses Fisher of Liverpool; and Mr. Robert Bellis, Aldgate High Street, for parcels of Magazines for the Mission.

Our Friends, who forward Books, &c. to the Mission House, are respectfully reminded that their parcels should either be *carriage paid*, or reserved till some opportunity offers of *gratuitous* conveyance. A reference to our Number for March last, p. 18, will shew what description of books is principally wanted. If Magazines are sent, they should be in *good condition*; and if bound, or in boards, it would be more convenient.

Littlewood and Green, Printers, 15, Old Bailey.